



TITLE:

Summary of Each Order in English

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SUMMARY

29 October 1550

Order:(1) Made Zayyawadi strong.

(2) Consult the oracles before mounting an attack on Toungoo.

(3) Now that the oracles being favourable, prepare the attack.

This Order was proclaimed by Daw Banya on 29 October 1550.

Note : One brother of Thamain Saw Htut, Lord of Sittang, assassinated King Mintaya Shwe Hti on 1 May 1550 (Hmannan,II,1967,p.257) and Thamain Saw Htut made himself king, assuming the title of Thamain Sakka Waw.

Tuyin Thiha brought the news to Bayin Naung who was on some military expedition at Dala. Bayin Naung (who was soon to become king) had some forces with him and he knew that he would have to fight his way to the throne.

He marched north along the Sittang valley and stopped at a place about twenty miles from Toungoo and named that place Zayyawadi. He attacked and captured Toungoo on 11 January 1551, Prome on 30 August 1551 and finally he appeared at Hanthawaddy which he took on 12 March 1552.

(See Than Tun : "Historical Information in the Early Mon Inscriptions", the Universities Pyinnya Padetha, IV,iv,December 1969, pp.37-67)

30 November 1551

Order:(1) After the conquest of Prome (on 30 August 1551) and taking advantage of disunity among the people at Hanthawaddy Pegu, made preparations to go and attack it by the water route.

(2) Prince Prome shall take a force against Dala.

This Order was procalimed by Daw Banya on 30 November 1551.

17 June 1565

Order:(1) Minister Thadothiri Maha U Zana shall report immediately why the Chiengmai campaign, launched in October 1564, could

not have a quick success as it had been expected.

- (2) The Minister shall explain his lack of personal supervision in this expedition.

This Order was proclaimed by Daw Banya on 17 June 1565.

Note : The Chiengmai campaign, started on 22 October 1564, was led by King Hanthawaddy Hsinbyushin himself. As there was a serious slave rising at Hanthawaddy, he left Chiengmai on 10 April 1565 and got back at Hanthawaddy on 8 May 1565. One thousand slaves were killed and another one thousand of them were captured. Only seventy of their leaders were executed. (See Than Tun : "Ayut'ia Men in the Service of Burmese Kings, 16th & 17th Centuries", Tonan Ajia Kenkyu (Southeast Asian Studies), XXI,iv,March 1984,pp.400-8)

3 April 1568

A Buddhist mission from Srilanka arrived. Six novices who came with the mission requested permission to have them ordained Buddhist monks. One man of the mission wanted to become a novice.

Order:(1) Teach the novices and the man from Thein Go the necessary lessons before the ordination service and the noviciate initiation respectively.

- (2) Give them proper dress and retinue when they come for their respective ceremonies on 2 December 1568.

- (3) Give a feast to 57 senior monks after the ceremonies.

This Order was proclaimed by Nay Maindara on 3 April 1568.

Note : On 12 May 1568, King Hanthawaddy Hsinbyushin knew that Thialand had rebelled.(Hmannan,II 1967,p.393) . He led a campaign against Ayut'ia on 11 October 1568 (Hnn, II, p.402) and Ayut'ia fell on 31 July 1569.(Hnn,II, p.418) As the ordination service was scheduled on 2 December 1568, the king would not be able to attend it.

5 April 1568

It was impossible to stop crimes altogether in an empire as wide as that of King Hanthawaddy Hsinbyushin. When there ever was a crime, a punishment was made accordingly. The king could not avoid it.

Order:(1) Do not punish the crimes in connection with the king's property. All such crimes are condoned.

(2) Ministers shall remind the king when he forgets this

and orders anyone to be punished for sedition, etc. without

(3) Duties of the Palace Defense must be carried out any relent.

(4) Those found to be negligent of this duty would be exiled.

This Order was proclaimed by Nay Maindara on 5 April 1568.

10 April 1568

In the list of families taken in 1483, it was found that a man and his grandchildren were grouped as of one family while his son was mentioned as the head of another family. This is not correct.

Order:(1) Put four generations, i.e. a man, his children, his grandchildren and his great-grandchildren under one family in the list of families now to be collected.

(2) Mention clearly the relationship of each person entered in the list with the head of the family together with the information that whether he or she is adult or child.

Note : When a fighting force like a Thwe Thauk (Infantry) or Thay Nat (Guns) is organised, the list of family of each member of the group is taken with particulars as to name, sex, birth day and age of the member, the names of his parents, his wife, his in-laws, his children, etc. with classification as to Kya Gyi (Male Adult), Kya Nge (Male Child), Ma Gyi (Female Adult) and Ma Nge (Female Child) as the case may be. This is the first Order we ever find instructing how a family

list is to be taken in a group of presumably the fighting men.

1 March 1569

It is important to check the various organizations of the fighting forces often so that a man of one group would not have a chance to neglect his duty by getting himself lost in another group which he considered better than his own. To have these forces well organized so that they would be available at short notice, is also in keeping with the kingly duties of defending the life and property of all the subject people and to support the Religion.

Order:(1) Administer the oath of allegiance to all men of the fighting forces.

(2) Administer the oath of allegiance to the common folk called Athi living in areas called

Maha Dan Tike
Myauk Hpet Tike
Nga Soe Tike
Hsin Chay Tike and
Twin Thin Tike.

(3) Recruit men from the Athi of these areas into the forces.

(4) Stop asking any levies or collecting any old debts from these recruits.

(5) Enlist the sons or grandsons of the ^{fighting}men who had attained puberty recently, into the Thay Nat (Guns).

(6) Allow the leaders of these fighting forces to use uniforms, etc. befitting their status.

This Order was proclaimed by Daw Banya on 1 March 1569.

Note : The king was away from the capital city on a campaign against Ayut'ia (which he took on 31 July 1569), when this order was passed. The mention of Yadana Thein Hka as one of the places of Myauk Hpet Tike is an anachronism here.

20 February 1570

Saopha of Hsenwi reported that there were encroachments upon the territories of Hsenwi and Chiehngmai by the neighbouring states of Siwi and Khanti.

Order: Banya Dala with a contingent of 30 elephants, 300 horses and 1,000 men, Banya Set with 30 elephants, 300 horses and 1,000 men, shall march against the enemies.

This Order was proclaimed by Nay Maindara on 20 February 1570.

Note : King Hanthawaddy Hsinbyushin was on the Viencheng campaign when he passed this and another Order of 6 October 1570. (See Hmannan, II 1967, pp.423-33)

(25) July 157(0)

Makers of gold foils were given 1 tical of gold (equal to the weight of 160 seeds called Yway) and they produced only 8 to 9 packets of foils. In addition to this, the purity of gold was also decreased from 24 carats to 18. There was much dishonesty. The wages they took, however, was far too high. They deserved severe punishments.

Order:(1)Commute the death penalty given to the makers of gold foils with lashings in the public.

(2) Nga Hpyu,the San Gaing (Person responsible to maintain the quality of the product),is dismissed from his position and appoint Wunna Thura in his place.

(3) Fix how much weight of gold of a certain purity could produce how much foils at a certain given wage and any disparity to the given standard would be given which kind of punishment.

This Order was proclaimed by Daw Banya on (25) July 157(0).

Note : King Hanthawaddy Hsinbyushin left Hanthawaddy on 11 October 1568 (Hmannan,II 1967,p.402) on a campaign against Ayut'ia and he captured Ayut'ia on 31 July 1569 (Hnn,II,p.418). From Ayut'ia, he went to Vienchang on 14 October 1569 (Hnn,II,p.423) and he was back at Hanthawaddy only on 11 June 1570 (Hnn,II,p.433). In all probability this order would have been given on 25 July 1570 when he gave 35.30 viss (128.845 lbs / 58.442803 kg) of silver (which was his body weight) for gold to gilt the Maha Zedi (Hnn,II,p.433).

6 October 1570

Order: Prince Sagaing and Prince Badon shall each lead a contingent of 30 elephants, 300 horses and 1,000 men against Siwi and Khanti and strike the enemy with all vehemence.

This Order was proclaimed by Nay Maindara on 6 October 1570.

6 September 1573

Order:(1) Maha Min Gaung shall take command of the following twelve contingents and march them to Mong Pái to suppress a Karenni rebellion which was raging in alliance with Vienchang.

Chief	Horsemen	Lancers	Gun	Men	Total
1 Ye Gaung Setka Kyaw	32	88			120
2 Ye Gaung Paw Sa	35	80			115
3 Mani Ye Gaung	19	46			65
4 Nat Kyaw Thu		67	433		500
5 Ye Gaung Naya Kyaw Htin	40	160	200		400
6 Shwe Daung Let Wei		250	250		500
7 Thiri Sithu Kyaw Hkaung	60	240	200		500
8 Thiri Way Thu	40	260	200		500
9 Nga Hmun	40	197	140		377
10 Thura Nawyatha		247	150		397
11 Thiri Yaza Thin Gyan		257	130		387
12 Maha Min Gaung	83	217	200		500
Total	349	2,109	1,903		4,361

(2) The troops shall march on the double by making two or three day journey into one wherever possible.

(3) There shall be no marauding along the route of march.

(4) Made offerings to all local guardian spirits at every stop on the route.

(5) At Moby, these 4,361 men shall join with men who were already there. They are :

1	500	Gun	Men under Nay Myo Ye Gaung
2	2,000	Armed	Men under Nay Myo Yan Naing
3	700	Armed	Men under Nat Kyaw Bala
4	1,700	Armed	Men under Samka Chief
5	1,000	Armed	Men under Mong Sit
6	6,000	Armed	Men of various groups of Kyi Wun and Ngwe Hkun Wun
	<u>11,900</u>		
	<u>4,361</u>	Armed	Men under the command of Maha Min Gaung
	<u>16,261</u>	Total	

(6) Make sure that food provisions and ordnance are adequate at Mong Pai.

(7) Mong Hkon granaries shall supply rice to the troops.

(8) When fighting is on, let everybody try his best and bravest to get quick and decisive victory.

(9) Report immediately all acts of bravery in battle so that rewards could be sent forthwith.

(10) Punishments for cowardice and desertion shall also be quick and severe.

(11) Execute summarily anyone who ignore these orders.

This Order was proclaimed by Yama Yaza on 6 September 1573.

14 November 1573

Order:(1) Taung Tha Man Nat, Taung Byone Nat, Taung Myint Nat, Nga Taung Gyi Nat, Maha Giri Nat and Two Brother Nats called Min Nyi Naung, who are supposed to be the guardian spirits of the kingdom, shall afford the supernatural assistance to the fighting forces to realise a quick victory over Kaw Wila, Chief of Bangkok, who is an arch enemy of the Religion.

(2) When the expected help is not forthcoming, set fire to the shrines of these guardian spirits.

This Order was proclaimed by Yama Yaza on 14 November 1573.

Note : The chronicles do not mention this uprising of the Chief of Bangkok.

4 February 1574

Learned Brahmins made three suggestions that (1) a new era should be started to avert dangers that would be the fate of the country if the old era is continued in use, (2) that the king should leave the palace to abide in the meanwhile at a temporary palace of thatch and (3) that a new throne should be installed with due ceremony.

Order: Bring Lokuttara Sayadaw to the pavilion of multiple roofs and ask his opinion on the suggestions made by the learned Brahmins.

This Order was proclaimed on (4 February 1574).

Lokuttara Sayadaw said that (1) a new era is unnecessary until Sakkaraj 1332 (AD 1970), (2) a change of royal residence from a magnificent palace to a thatch one is absurd, (a new annex at the palace would serve the purpose) and (3) a new throne shall wait until the twelve year cycle is complete (i.e. until Sakkaraj 936 is over) because such a ceremony requires the attendance of all the vassals in the empire.

Note : Lokuttara Sayadaw was of the opinion that Brahmins supposed to be learned in astrology were not really good in their profession.

14 March (1574)

Over twenty years had passed (since King Hanthawaddy Hsinbyushin's Coronation on 12 January 1554) and though the king often told the people (including monks) to observe the sabbaths in close conformity with the scriptures, they failed to do so. The reason

was either ignorance or stubbornness or both.

Order:(1) Follow the scriptures in performing all religious ceremonies.

(2) Make the calendar so that intercalary month and the Buddhist Lent are placed correctly.

(3) Carry on with the religious examinations as usual.

(4) Send this Order to all provincial chiefs.

This Order was proclaimed by Nay Maindara on 14 March (1574).

(14 March 1574)

King Hanthawaddy Hsinbyushin's territories were more extensive than those of his predecessors and with benevolence he guided the people in all these territories to lead a good Buddhist life. Unfortunately monks were divided into various sects. The king considered that the sect was of no importance if each individual monk lived in accordance with the way of the ascetics.

Order:(1) Allow old sects like Pwe Gyaung, Si Tee (Drum Beating Monks) and Mee Hnak (Lantern Turning Monks) to revive.

(2) Considering that robes do not make religion, allow monks to put on robes in any style that they prefer.

(3) Grant religious toleration to all people.

This Order was proclaimed by Daw Banya on (14 March 1574).

24 May 1575

The Lokipaṇṇa (Non-religious) work called Rājamattan does not mention that there are variations in the length of daytime or nighttime in accordance with a season. In another words, there are 30 hours (by the Burmese way of reckoning) in the day and 30 at night. The Pahara (Striking the Big Drum to tell Time) Tower announces four times (i.e. every seven and a half hour) in the day and another four at night.

Order:(1) Make no difference between the day and night periods.

- (2) Strike the time announcement regularly at every seven and a half hour instead of every eight hour at day in hot season or every seven hour at day in cool season.

This Order was proclaimed by Nay Maindara on 24 May 1575.

9 April (1597)

On 17 August 1597, the old city of Ratanāpura will become again a city of royal residence with a new name of Shwe Wa. It would be like King Thamokdayit building Pagan protected by a wood stockade at the foot of the Taywin range of hills by amalgamating nineteen villages in AD 107. As the monsters that appeared at Pagan in the shape of a bird, a stag and a squirrel were destroyed by Hpyu Saw Hti, so in the same way any danger threatening Shwe Wa would be averted by King Nyaungyan.

Order:(1) Extend the area of Shwe Wa on the west so that the city area would include a place called Hsin Daw Ya but to exclude the shrines of guardian spirits called Kyauk Maung Hnama (Brother and Sister of Kyauk).

- (2) The new city must have nine gates and shrines of Aung Zwa (Guardian of Horsemen) and Nga Zi Shin (Guardian of Elephant Men).

- (3) Properly define the Pya (Block) divisions.

- (4) Define the palace enclosure within which are to build the Earth Palace, Bye Dike, Hluttaw, Win Yone, Nauk Yone, etc.

- (5) Send to the city site experts in mantra and astrology under the charge of Thiri Maha Dhamma.

- (6) Report progress of constructions frequently.

This Order was proclaimed by the Head of Herald's on 9 April (1597).

Note : According to the Hmannan, III 1967, we have the following chronology.

24 April	1596	Queen of Ngazudayaka (sister of Prince Toungoo) died (p.98) Prince Prome (son of King Ngazudayaka) rebelled (pp.98-9) Prince Toungoo (step brother of King Ngazudayaka) rebelled (p.99) Prince Nyaungyan (step brother of King Ngazudayaka) rebelled (p.99)
November	1596	King of Arakan took Syriam (p.100)
March	1597	Prince Toungoo marched against King Ngazudayaka at Hanthawaddy (p.100)
9 April	1597	Prince Nyaungyan who now saw that he had had a good chance to become king, decided to make Ava as his capital city and passed an order to that effect.
29 April	1597	Prince Nyaungyan made himself king.
26 June	1597	Constructions begun at Shwe Wa which had been deserted for the last four years. (p.121)
2 July	1597	King Nyaungyan seized Yamethin (p.116)
4 July	1597	King Nyaungyan moved to Shwe Wa; buildings were not yet ready; he camped at Tada U outside Shwe Wa; in the meanwhile he decided to take Pagan under his control (p.116)
22 July	1597	King Nyaungyan took Pagan (p.117)
17 August	1597	King Nyaungyan occupied Shwe Wa.
9 December	1599	King Ngazudayaka dethroned and taken to Toungoo (p.102)
20 October	1600	Ngazudayaka assassinated at Toungoo (106)

In the list of nineteen villages that made Pagan, except Nyaung U, others could not be identified. Singu is the name given to a place during a rebellion in about AD 1084 and therefore it could not be in existence before Pagan was built. (See Hmannan, I 1967, p.188) The year AD 107 given as the year when Pagan was built is also questionable.

29 April 1597

Prince Nyaungyan virtually declared himself king by appointing Maha Ukka Dhamma and Maha Ukka Sena ministers even before moving his residence to Shwe Wa, and prescribed the duties of ministers.

Order: Ministers now appointed shall do the following :

- (1) Give the king all kinds of useful information.
- (2) Look after the interest of the king exclusively.

- (3) Work full time on state affairs.
- (4) Help the people whenever help is necessary.
- (5) Try to mitigate crimes like theft and arson.
- (6) Administer punishment in proportion to the extent of the crime.
- (7) Report the king on the ability of men in subordinate services.
- (8) Report on the efficiency of all the king's officers.
- (9) Aid the people according to the needs of their respective classes.
- (10) Give provisions, etc. to king's officers who are in need of them.
- (11) Supply the necessary equipments or the insignias of rank to all officers.
- (12) Take measures at all times to prevent crimes like robbery and rape.
- (13) Quote the precedent as to what punishment should be given for what crime and advise the king on giving judgement.
- (14) Dissuade people who have a tendency for crime from doing anything bad.
- (15) Take no bribes.
- (16) Suppress anger during the trial of any case.
- (17) Try to discover truth before judgement.
- (18) Take care not to be unduly influenced by clever lawyers.
- (19) Pass a judgement so that each party gets what it deserves.
- (20) Check the seating plan on audience day so that each courtier sits in his proper place wearing his proper ceremonial robe which is in good condition.
- (21) Molest no young woman.

- (22) Have a correct behaviour at all time.
- (23) Demote officers for corruption or negligence of duty.
- (24) Observe daily the five silas.
- (25) Observe once in every week the eight silas.
- (26) Extend Metta to the king.
- (27) Extend Metta to all creatures.
- (28) Try to do meritorious deeds as often as possible.
- (29) Minimise the big offence and mitigate the minor one.
- (30) Take half of the gifts received and send the other half to the king's stores.
- (31) Send the taxes, dues, revenues, custom duties, etc. promptly on the first day of every month to the king's treasury or granary as the case may be.
- (32) Wait from ten to thirty days before a prisoner is given the punishment meant for him and report the execution of the punishment to the king.
- (33) Recommend promotions.
- (34) Know the king's pleasures and displeasures.
- (35) Say nothing that should not be said (i.e. keep the state secrets well).
- (36) Don't retract words that had been said.
- (37) Act like a gardener nursing the trees or weeding the unwanted plants in matters of state projects.
- (38) Get the best people to guard the king.
- (39) Do nothing detrimental to the interest of the king.
- (40) Do not give much favour to one's wife.
- (41) Have time to improve oneself by learning from or

discussing with learned men.

(42) Sleep only one third of the night time.

(43) Try to follow the thirty two features of a good and wise man.

(44) Keep personal interests far away when one is performing a state duty.

(45) Suppress heresy.

(46) Check misappropriations as frequently as possible.

(47) Keep proper account of revenues, etc.

(48) Keep proper account of palace expenditures.

(49) Report account discrepancies immediately.

(50) Give the ministers insignias befitting their rank.

This Order was proclaimed by the Chief of Heralds at the Hluttaw
on 29 April 1597.

29 May 1597

Order:(1) Make preparations to move the royal residence to Ava on
17 August 1597.

(2) Propitiate the guardian spirits at Ava .

(3) Propiation ceremonies shall be carried out by fifty
Brahmins led by Ajagarurajinda.

(4) Thiri Maha Dhamma, Thiri Okka Dhamma, Thiri Zayya Kyaw Thu,
Raza Tha Yay, Sithu the Architect and 500 carpenters shall
go to Ava to do the necessary.

This Order was proclaimed by the Chief of Heralds on 29 May 1597.

3 January 1650

Order:(1) Stop using insignias one is not entitled to use.

(2) Record the insignias given and check any discrepancies.

This Order was proclaimed on 3 January 1650.

16 March 1652

Order:(1) Take 3 viss (of copper) for a male slave and 2.5 viss for a female.

(2) The child goes with the mother and it is not given a separate price.

(3) Shwe Pyi Soe shall take 0.25 viss on every transaction as tax.

(4) Nanda Kyaw Thu is given the right to collect rents, etc.
at the Tagaung market.

This Order was proclaimed on 16 March 1652.

Note : Iviss = 3.65 lbs = 1.6556118 kg

2 September 1653

Order:(1) Allow no elaborate wood carvings of floral designs to cover the whole exterior of a monastery.

(2) Gilt the Dayin (an upward projection at the edge of a roof) and Chin Bait (a board covering the ends of rafters) but do not gilt the Myin Hmo Bait (a gable) in the exterior decoration of a monastery donated by a minister.

(3) Fix a Marabin (a partition of wood carvings from the floor to the roof) but fix only a Sein Bu (a spherial top) and not a Hti (finial) on the Dayin, instal a U-gin (an arch over a throne of the Buddha) and build a Hsin Kut (a balustrade) as part of the interior decoration of a monastery of a minister.

(4) Use brick stairways and brick enclosure walls at a monastery of a minister.

(5) Connive Nanda Kyaw Thu who had a monastery built by overdoing the decorations both interior and exterior because it was

done prior to this Order which is meant to differentiate religious foundations by the Royalty from those of high officers.

This Order was proclaimed by Nanda Bala on 2 September 1653.

12 January 1654

- Order: (1) Build the Bontha Tuloot monastery on a site west of Sagaing where King Narapati (1442-68) had had his temporary palace and the constructions should begin on 12 February 1654.
- (2) Build forty monasteries around the gig monastery and enclose the whole establishment within two walls.
- (3) Put up a stone inscription with the name of the establishment inscribed on it.
- (4) Construct a big hall running north-south on the east of the monastic compound; in the middle of the hall put an image of the Buddha in the Dharmacakramudra; at the south end of the hall the statuettes of 500 Arahants to represent the First Sangayana; on the north end the statuettes of 700 Arahants to represent the Second Sangayana; on the wall in the middle of the hall paint the Buddha at the Sattatthana with Devas and Brahmas in prayer attitude; paint also the eighteen kings of Ava with their queens, princes, princesses and ministers in proper attitudes.
- (5) Have a big festival (on 12 February 1654) with music and dancing of Ayut'ia, Burmese, Chiangmai, India, Kathe, Mun and Shan.
- (6) Invite (on 12 February 1654) Saga Kyaung Sayadaw and fifty monks to the site of the East Hall, Anandadhaja Sayadaw and fifty monks to the site of the South Hall, Sagaing Minwun

Lay Htut Sayadaw and 100 monks to the site of the West Hall, Anuruddha Sayadaw and seventy monks to the site of the North Hall and Sayadaws Mahatilokaguru, Lokamhangin, Myit Ner Lay Htut, Way Zayanta, Pinya Bon San Tu Loot, U Min Daw U and Aung Tat each with seven monks to the site of the Main Hall to recite Paritta.

- (7) Supervise the festivals and the whole construction works by a committee consisting of Minister Vagga Dhamma, Deputy Minister Letya Yanda Make, Senior Clerk Yaza Theinga, one clerk of the stores and one clerk of the granaries.
- (8) Make a landing stage on the opposite of the Ava Mi Thway Tike, across the Irrawaddy on the Sagaing side and from that stage to the site of the monastery, make an avenue with 7,000 banyan trees and 7,000 toddy palm trees; assign a gang of workers to water these trees.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 12 February 1654.

1 January 1655

Order:(1) Hold the ceremony of handing over the Bon Tha Tu Loot Golden Monastic Establishment to Tada U Thit Seint Bin Shin Saddhammasiri (Dithanagarajaguru) on 31 March 1655.

- (2) For gifts to the monks, get one thousand each of the following :

Books called Parapike
Bowls made of iron for begging
Bowl covers made of copper
Carpets
Cups of porcelain
Cushions
Dippers
Fans
File covers called Sar Pa Lway
Jars of lacquer

Knives
Leather seats
Mats
Medicine chests
Needles
Pitchers
Pots
Robes for monks
Scissors
Slippers
Staffs
Soapstone for writing
Tubes for palm leaf manuscripts and
Umbrellas.

- (3) Made another set of special gifts for the Chief of the
Monastery.
- (4) Put twenty men under E Mun Hkun in the service of the monastery;
give these men land where to live and to cultivate their
crops.
- (5) Let Jaradinda and Harita Brahma announce the auspicious
time on 31 March 1655 to begin the ceremony.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on

1 January 1655.

Note : See ROB 14 May 1720.

22 February 1656

Order:(1) Send provisions monthly to the Bon Tha Tu Loot monastery.

- (2) Funeral rites of Mons should be the same with those of the
Burmese.

This Order was proclaimed on 22 February 1656.

18 November 1657

Order:(1) Dedicate 100 Yoon (men from Chiangmai) under Nga Mu Khan
and his wife Saing Twe and Nga Bei Gyaw and his wife Mi
Zan Bon as servants of the Religion at the monastic
establishment called Way Lu Wun which was founded on 7 May
1657 and at the image of the Buddha which was made at that
establishment on 14 June 1657.

- (2) Made Bala Kyaw Thu in charge of the maintenance of the establishment.
- (3) Let Min Ye Naw Yahta and Nanda Thura manage the dedication ceremony.
- (4) Give titles and fiefs to the following princes :

Maung Bi Lu (Kyan Hnyap)
Maung Nyo (Mya Daung)
Maung Pyone / Min Ye Naw Yahta
Min Ye Kyaw Htin (Toungoo)
Min Ye Kyaw Gaung (Prome)
Min Ye Thein Ga Thu
Min Ye Thiha Thu
Shin Nan Hset / Min Ye Kyaw Zwa Kyaw

- (5) Do not allow a foreigner (probably a merchant) to sell his house when he leaves the country nor allow him to take his wife who is a native of this country and children born to this wife with him; Nanda Thura shall keep such a house for another foreign trader who would like to stay here in future.

- (6) Do not allow foreigners to build new houses.

This Order was proclaimed on 18 November 1657.

Note : See the ROBs of 9 April 1692 and 20 June 1718 about the servants from Chiangmai.

3 March 1658

Order:(1) Appoint the king's step brother Min Ye Kyaw Htin as the Governor of Toungoo.

- (2) Min Ye Kyaw Htin shall observe the following :

- 1/ Pledge allegiance only to the present liege.
- 2/ Regard the king with love and respect.
- 3/ Never do anything detrimental to the interest of the king.
- 4/ Promote prosperity and preserve peace in the province.
- 5/ Help the Religion and protect religious property.
- 6/ Suppress all crimes.
- 7/ Suppress all treasonable acts and send persons suspected of any conspiracy to the capital city.

- 8/ Suppress sedition in such a way that it could not happen again.
- 9/ Minimise a big offence and mitigate a minor offence.
- 10/ Help agriculture.
- 11/ Do not molest young women.
- 12/ Respect the life and property of all people.
- 13/ Do not keep any bad men in the service.
- 14/ Observe the way of chiefs.
- 15/ Be in amity with the members of the Royalty.
- 16/ Remember the maxim "The forest is well guarded by the tiger and the tiger is safe in the forest".
- 17/ Come to pay homage to the king at the beginning and the end of the Buddhist Lent every year.
- 18/ Help the Athi (Common Folks) in the province so that they would thrive.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on
3 March 1658.

3 March 1658

Order:(1) Appoint the king's step brother Min Ye Kyaw Gaung as the
Governor of Prome.

(2) Min Ye Kyaw Gaung shall observe the following :

- 1/ Pledge allegiance only to the present liege.
- 2/ Regard the king with love and respect.
- 3/ Never do anything detrimental to the interest of the king.
- 4/ Promote prosperity and preserve peace in the province.
- 5/ Help the Religion and protect religious property.
- 6/ Prevent crime in such a way that fire is extinguished before it grows big.
- 7/ Punish severely all traitors and send suspects to the capital city.
- 8/ Suppress sedition in such a way that it could not happen again.
- 9/ Help agriculture.
- 10/ Do not molest young women.
- 11/ Observe the way of chiefs.
- 12/ Be in amity with the members of the Royalty.
- 13/ Remember the maxim "The forest is well guarded by the tiger and the tiger is safe in the forest".
- 14/ Come to pay homage to the king at the beginning and the end of the Buddhist Lent every year.
- 15/ Take only one tenth of the produce of the land or the income of a person as tax.
- 16/ Help the Athi (Common Folks) in the province so that they would thrive.

This Order was inscribed on a gold plaque on 3 March 1659.

25 April 1659

Order:(1) Organize four groups of men for Hlay Daw (Royal Boats).

(2) Organize twenty one groups of men for Hlaw Gar (State Boats
with high ornamented sterns.)

26 November 1660

Order:(1) Call Min Ye Kyaw Htin, Governor of Toungoo, to come with
1,000 men to reinforce the defenses of the capital city
against the Chinese invaders.

(2) Call Min Ye Kyaw Gaung, Governor of Prome, to come with
1,000 men to reinforce the defenses of the capital city
against the Chinese invaders.

This Order was proclaimed on 26 November 1660.

Note : On 24 May 1661 Min Ye Kyaw Gaung turned traitor and usurped
the throne; King Pintale was drowned in the Chindwin river.

2 June 1661

Order: Send the money collected at Kyun daw, Gaung Gyun
and at the markets of the city to the treasury as usual.

This Order was proclaimed on 2 June 1661 when the king came to the
Zay Da Wun Zaung.

8 June 1661

Order: Senior officers of the Guards should not use men under
them as they use their own domestic servants.

This Order was proclaimed on 8 June 1661.

21 October 1661

Order:(1) Give good food to the Guards of the Palace to stop dysentery
among them.

(2) Report immediately any shortage of food supply.

This Order was proclaimed by Letya Tu Yin on 21 October 1661.

17 April 1662

Order: Keep a boy born to the union of a guard of the palace with a woman court musician or a female servant of the palace as a reserve of the Guards.

This Order was proclaimed at the Hluttaw by Min Thet Taw Shay on 17 April 1662.

1 May 1662

Order: Keep a boy born to the union of a Thay Nat (Guns) man of the palace with a female servant of the palace as a reserve of the Thay Nat (Guns) group.

This Order was proclaimed on 1 May 1662.

14 August 1662

Order: Cancel the pageant because of the rain.

This Order was given to the four chiefs of the Palace Guards.

17 August 1663

Order: Appoint the leader of a fighting force by a popular vote.

This Order was proclaimed on 17 August 1663.

21 January 1664

Order: Let those men who owe a debt to the leader of the Lancers serve under him as lancers.

This Order was given to the Yone Daw by Yaza Taman on 21 January 1664.

28 February 1664

Order: All children born to a union where one parent belongs to one of the elephant groups shall only belong to the elephant group without exception from this day of the order.

This Order was proclaimed on 28 February 1664.

19 April 1664

Order:(1) Give loincloths bigger than normal sizes to the Guards of the Palace.

(2) Use bigger Parabikes for records of the Guards.

This Order was given to Min Yanda Thin Gyan, Yaza Theinga and Thiri Tandarar on 19 April 1664.

1 May 1664

Order:(1) Allow an officer who has a seat in the Audience Hall and who has a title to have a retainer with him up to the door of the Audience Hall.

(2) If it rains, that officer is allowed to put on his head a Hkamauk (large hat of bamboo sheath) up to the inner door of the Audience Hall and he could leave one servant to hold it for him while he is in the Hall.

This Order was proclaimed at the Rammawady Palace on 1 May 1664.

(22 May 1664)

Order:(1) Collecting and keeping all land records should be over by 1665.

(2) Build a monastery at the site of an outpost at Thit Seint Bin and give it to Shin Aggasambodhi (Dhammabhiguru) of Prome.

(3) Station Saw Yan Naung's men - 1,000 men armed with guns : 500 on the left and 500 on the right of the Earth Palace.

(4) Made Prince Narawara the Crown Prince.

(This Order was proclaimed on 22 May 1664).

11 June 1664

Order:(1) No elephant man could send his son to serve a money lender in settlement of a debt.

(2) All children born of a union of a man from the elephant

group with a woman of any other group shall belong without exception to the group of their father.

This Order was proclaimed at the Rammawady Palace on 11 June 1664.

31 March 1665

Order: From now onward, for an emergency like fire or when an elephant or a horse gets wild, within the palace yard, let men under Letya Yandathu, Yama Yawda and Letya Tuyin deal with it.

This Order was proclaimed by Letya Tuyin on 31 March 1665.

16 October 1665

Order: Allow Letya Yanta Mate to build a rest house at Taung Bila with a decoration over the entrance.

This Order was proclaimed by Ya(za) Kyaw Thu on 16 October 1665.

15 January 1666

Order:(1) Follow the custom of 'boys go with the father while girls stay with their mother' as regards the children of shield men, gun men, artillery men, Hpwa Bet Kyaw, Sa Hmyaung, Shwe Tha Bauk, Ayoke Thama, Achoke Thama, Shay Daw Byay, U Yin Hsaunt and Myak Pah.

(2) Put under Lamaing (King's Land Cultivators) the children born of a union between a woman of the Lamaing group with man from any of the Shwe Pan Pan horse group, Paung Lu Lin, Ah Hsaung Gine, Wayin Doke Tha, Thu Kyun, Kyaung Hmi, Kyaung Kyun and Athi.

This Order was proclaimed at the Hluttaw by Jayya Taman on 15 January 1666.

14 June 1666

Order:(1) Discourage the slaves of the Royal Family getting married

with other slaves.

- (2) Make one third of the children slave and two third free when
a free woman takes a slave for her husband.

This Order was proclaimed on 1⁴ June 1666.

Note : See also ROBs of 5 October 1681 and 20 March 1682.

15 September 1666

Order: Nobles should use the insignias of rank bestowed upon them
and they should not use any other insignia which is not
meant for them.

This Order was proclaimed on 15 September 1666.

21 November 1666

Order: As the barracks where Amain Daw Ya Tha and Nayi Tha live
are adjoined, these two groups of people should join hands
in the maintenance of these quarters.

This Order was proclaimed when the king visited the Bye Dike on 21
November 1666.

19 December 1666

Order: Kappa (Strangers in a village) are subjected to the control
of the village in spite of the fact that they belong to any
one of the fighting groups like

Feringi Guns
Kaung Han
Ko Yan Daing
Lak Kine
Let Ywe Daw
Shin Daw Bala and
Shin Daw Ywe.

This Order was proclaimed at the court when both parties (i.e. men
representing the military groups and men representing the civil groups)
were present on 19 December 1666.

Note : When the fighting men were at Nay Myay and Sa Myay (the land

given to them where they could have their homes and their fields of crop), they were not subjected to the control of any local civil administrative officer.

3 April 1667

Order:(1) Give no permission to aliens (presumably merchants) to build a house and rent it to others.

(2) If there is a house owned by a foreigner, confiscate it.

(3) Allot a house to a new alien on his arrival at the city and he could have a woman of this country as his wife living with him in that house.

This Order was proclaimed on 3 April 1667.

1 February 1668

Order:(1) Give no permission to have either a decorated entrance or a decorated arch above the Buddha's throne and brick stairways in a monastery founded by a prince or a minister.

(2) Allow a porch and a verandah for elephant approach at such a monastery.

This Order was proclaimed on 1 February 1668.

21 March 1668

Order: Money lenders should not disturb the service men in the four sectors of the palace.

This Order was proclaimed on 21 March 1668.

6 October 1668

Order: Allow Nanda Thuriya to build a monastery with U Gin (an arch above the Buddha's throne, and Sein Bu (a spherical ornament surmounting the vane of a steeple).

This Order was proclaimed on 6 October 1668.

24 December 1669

Order: Issue a license to Nga Nyo and sons to start a new brokerage charging the customary commission fees.

This Order was proclaimed on 24 December 1669.

27 June 1670

Order: In an appeal made by the Shan Guards in the case of Princess Myin Zaing vs the Shan Guards, confirm the decision of the lower court made in favour of the Princess.

This Order was passed by the Crown Prince at the court when both parties were present and it was proclaimed by Tuyin Pyissi, Tuyin Ponnya and Yaza Kitta on 27 June 1670.

13 August 1671

Order: (1) From now on, when one of the parents (either male or female) is a member of either Htaung Group or Lak Ma Htaung Group or Tagah Group, all the children belong to that parent's group.
(2) These children are not to be mortgaged or sold and if there were any such transactions, the money lender or buyer loses his money.

This Order was proclaimed when the king came to the Paritta Hall on

13 August 1671.

16 February 1673

Order: (1) Min Ye Kyaw Htin is made my successor as King (Wambe In-san, 1673-98).

(2) Marry Min Ye Kyaw Htin with the king's sister (Ruciyapabha).

This Order was proclaimed at the Hluttaw by the Chief of Herald's on

16 February 1673.

Note : King Narawara died after eleven months on the throne, at the age of twenty three years. The ministers Nanda Kyaw Htin, Banya Kyan Daw,

Nay Myo Nawahta, Assistant Minister Sithu Nawahta and the late king's sister Ruciyapabha selected the new king. This order is in fact the order of the king makers.

7 July 1673

Order: (1) Selling children to settle a debt is not allowed.

(2) Punish the parents who had sold their children by tying their hair in four knots and leading them through the city while a crier shouted their misdeed and put them in the Burmese stocks (not Indian or Chinese stocks) later.

This Order was proclaimed on 7 July 1673.

26 March 1674

Order: Permit the Dowager Queen to have a monastery built on 30 April 1674 with four tiers of roof, five promenades, decorated entrances, partitions of wood carvings and arch above the Buddha's throne.

This Order was proclaimed at the Hluttaw by the Chief of Herald's on 26 March 1674.

5 May 1674

Order: Permit the wife of Zayya Nanta Mate to build a monastery with a porch for elephant approach but not with decorated entrances.

This Order was given on 5 May 1674.

4 March 1675

Order: Punish severely Baw Ga Tha Htay for building a monastery with a Hsin Kap (elephant approach) all around the building except ^{on} one span; he deserves death but he is connived the capital punishment as it was a work of merit

that he did and the monastery that he built was for a noted monk.

This Order was proclaimed on 4 March 1675.

12 December 1675

Order: Allow the children of a deceased person of a group of service men to inherit his or her property and any objection made by the group of the deceased person holds no good.

This Order was made when the king visited the Bye Dike on 12 December 1675.

19 May 1678

Order: (1) Princes of the Royal Family who have had the Taw seats in the Audience Hall shall use Hkamauk (large hat of bamboo sheath) coloured red; officers below their rank shall use hats of green, red, yellow and black stripes.

(2) Princes of the Royal Family shall wear robes of gold brocade while other officers wear robes of chintz at the annual tournaments.

This Order was proclaimed on 19 May 1678.

19 May 1678

Order: (1) The use of gold leg bends and gold and ivory ear ornaments is restricted to the members of the families of nobles and ministers.

(2) The families of Htaung Tagah Groups shall live only at the places allotted to them and no body else is allowed to live in their places.

This Order was proclaimed on 19 May 1678.

26 July 1678

Order: When a proprietor of a business firm died, his sons and daughters who inherit his estate shall not divide the firm into several units doing the same business; it is best to keep the firm as before with all inheritors as partners in the business.

This Order was proclaimed on 26 July 1678.

26 July 1678

Order: The designs on the enclosure wall of the residence of an officer should indicate the rank and status of that officer.

This Order was proclaimed on 26 July 1678.

4 January 1679

Order: (1) Build no golden monastery within the area marked by the Min Ma Nah Gate, the Tuyin Thiha Pagoda, U Ta Mu Monastery and the Bon San Wa Wady Monastery at the four corners.

(2) Nay Myo Kyaw Htin is allowed to build a monastery with an arch above the Buddha's throne and three brick stairways

This Order was proclaimed on 4 January 1679.

26 February 1679

Order: Officers of the administration should not take fees in a simple and straight case of inheritance where the wife inherits the deceased husband's property or vice versa and the children inherit the deceased parents' property.

This Order was proclaimed at the Hluttaw on 26 February 1679.

10 April 1679

Order: (1) The service men of the palace belonging to the following groups are not allowed to be ordained in the Buddhist Order

of Monks.

Bedin Sapyan Thi Koe Zu
Bye Daik Taw Saunt
Daung Yway
Hsin Hma Hnin Sat Tha Hmya
Hsin Pike Pyin
Hsin Say Thama
Htaung Chin
Htaung Thah
Keng Hsi Pah Thu Gaung Zu
Kya Thah
Kyi Thah
Lamaing
Let Ma Htaung
Let Ma Ywun
Mye Nan Daw Saunt
Myin Pike Myin Hma Hnin Sat Tha Hmya
Myin Say Thama
Myin Thi Thah Lu Lin
Pyat That Taw Saunt
Shan Thu Nge Thu Gaung Zu
Tagah Thah
Taik Thah
Tha Bin Thei
Tha Bauk Su
Thet Kei Yeik
U Yin Saunt
Yan Chet

- (2). The children of a union between a palace servant and any other servant shall become only palace servants.
- (3). As for the children of a union between two palace servants, the custom of boys go with father while girls stay with mother shall prevail.
- (4) Two third of the children of a slave man with a free wife shall be free.
- (5) Only sons of a free man and a slave wife shall be free.
- (6) A service man shall never become a debtor slave.
- (7) Any service man who tries to hide in the home of a noble should be returned to his service group without delay.

This Order was proclaimed on 10 April 1679.

(10 April 1679)

Order: (1) The revenue on exacting gold, silver, various gems, etc.
should be collected as usual.

(2) The officers of king's granaries shall take care of this
revenue.

This Order was proclaimed on (10 April 1679).

(31 May 1679)

Order: Keep in the Royal Archives the List of Towns and Villages
of East Tike, South Tike, West Tike, North Tike, Twin Thin
Tike, Mahadan Tike and Hsin Chi Tike.

This Order was proclaimed on (31 May 1679).

Note : See Sketch Map of Central Burma showing the Position of Taiks
in the 17th century on p.xiii of the Introduction to ROB I.

31 May 1679

Order: Keep in the Royal Archives the List of Athi Tine:

Amyint
Ba Dane
Bassein (Pathein)
Batta
Dagon (Rangoon)
Dala (Twante)
Danabyu
Henzada (Hinthada)
Hinthada (Henzada)
Hpo Hkaung
Hti Lin Hsawng Hsüp
Kale
Kama
Ka Naung
Kan Ni
Katha
Kaung Sin
Kaung Ton
Kyan Gin
Kyan Hnyat
Kyauk Ba Daung
Kyauk Sauk
Kyauk Ye

Laung Shay
Lei Kine
Ma Be
Ma Da Ma (Martaban)
Magwe
Ma Lun
Martaban (Ma Da Ma)
Min Don
Min Gin
Min Gin
Mo Da
Mya Daung
Myay De (Allan, Aung Lan)
Myay Du
Myin Ku
Myin Gon Daing
Myin Zaing
Myit Tha
Nat Mauk
Nga Sin Gu
Nga Tha Yauk
Nyaung Ok
Nyaung Ok
Pa Done
Pagan
Pakhan Gyi
Pakhan Nge
Panan
Pahtanago
Pathein (Bassein)
Pinn
Pintale
Pinya
Poppa
Prome (Pyi)
Pu Tet
Pyi (Prome)
Pyin Zi
Ratanapura (Ava)
Sagaing
Sagu
Sale
Salin
Sanpanago
Saw
Sin Gu
Siputtaya
Sitha
Taing Dah
Taloke
Taung Dwin
Taung Gwin
Taung Zin

Ta Ywin Daing
Thaton
Thaung Thoot (Hsawng Hsüp)
Thayet
Wadee
Waw
Wet Ma Soot
Yamethin
Yaw
Ye Hlay
Yenangyaung
Yin Daw
Yin Hke
Ywa Tha

(This Order was passed on 31 May 1679).

2 June 1679

Order: Keep the List of Service Men in the Royal Archives (Date in parenthesis gives the time when a particular group was formed).

Ain Byu Za Nga Myat Khine Gaung (Horse/1606)
Athein Khan Ko Yan (Horse/22 April 1604)
Atwin (Horse/22 April 1604)
Ba Dain (Goldsmith/1600)
Ba Bu (Sculptors/1600)
Ba De (Blacksmith/1600)
Canda Bala (Infantry called Thway Thauk/29 March 1636)
Day Wa Gamani (Gaung) Ain Shay Nauk Taw Bah (Horse/1606)
Day Wa Kanma Gaung Ko Yan (Horse/1604)
Day Wa Thaya (Infantry/29 March 1636)
Han Byin Bo Hmu (Infantry/1610)
He Lan Za (Infantry/29 March 1636)
Hket Lon (Horse/30 October 1626)
Hket Lon Myin Hmu (Infantry/1610)
Hkwa Ma Lwe Thine Gaung Ko Yan (Horse/1604)
Hsin Gaung (Horse/13 January 1323)
Htet Wun Pya (Horse/1485)
In Da Yaw (Shield/10 December 1567)
Kadu Myin Hmu (Infantry/1604)
Kan Hlwe Za (Infantry/1604)
Kyauk Aine Za (Infantry/29 March 1636)
Kyauk Sauk (Horse/18 January 1323)
Kyauk Sauk Sa (Infantry/1610)
Kyauk Yit Sa Bala Yawda Gaung (Horse/1606)
Kyaung Pya Hsin Ke Gaung Ko Yan (Horse/1604)
Kyaung Thin (Horse/30 October 1320)
Let Hpwe Ya (Horse/1485)
Let Pan Za Gaung (Horse/1606)
Let Taung Za Gaung Thayaykhittaya (Horse/1606)
Letya Nanda Mate Gaung Ko Yan (Horse/1604)

Let Ywe Gyi (Horse/30 October 1326)
 Let Ywe Nge (Horse/30 October 1326)
 Me O Za Gaung (Horse/1606)
 Mingala Waw Daw Gyi (Palanquin Bearers/1600)
 Mu Hso Chun Za Thwar Di Nu Tha (Infantry/1604)
 Mu La Tagaung Ko Yan (Horse/1604)
 Mong La Za (Infantry/1604)
 Myauk Hpet (Horse/30 October 1326)
 Myin The Gyi (Horse/30 October 1326)
 Myin Da Kyi Za Gaung (Horse/1606)
 Myo Kan Gywe (Horse/30 October 1326)
 Nanda Mate (Infantry/1610)
 Nanda Pyitsi Gaung (Horse/1606)
 Nan Dwin (Horse/22 April 1604)
 Nan U (Horse/22 April 1604)
 Nat (Horse/1485)
 Nat Shin (Horse/10 August 1604)
 Nauk (Horse/22 August 1604)
 Nay Yar Chya (Ushers/1600)
 Nga Myo Tin (Infantry/1610)
 Nga Shwe Zan (Infantry/1604)
 Pike Kamma (Infantry/29 March 1636)
 Pike Thin Yan (Infantry/1604)
 Pinya (Horse/13 January 1323)
 Pin Zi (Horse/30 October 1326)
 Pyin Zi (Horse/6 May 1435)
 Saw Ke Gyi Gaung Ko Yan (Horse/1604)
 Saw Ke Gyi Mo Ywa Za Gaung Ko Yan (Horse/1604)
 Shay (Horse/22 April 1604)
 Shwe Kar (Horse/13 January 1323)
 Shwe Lay (Archers/13 January 1323)
 Shwe Pan Pan (Infantry/1600)
 Shwe Pyi (Horse/1593)
 Shwe Tha (Infantry/1600)
 Ta Zaung (Horse/1435)
 Thay Nat (Guns/1600)
 Thi Daung Za Gaung Ko Yan (Horse/1604)
 Thi Mine (Infantry/29 March 1636)
 Tho Han Za (Infantry/1604)
 Thu Ye (Infantry/1600)
 Tuyin Bala (Infantry/29 March 1636)
 Tuyin Pa Tay (Infantry/29 March 1636)
 Tuyin Thein Ga Gaung (Horse/1606)
 Tuyin Yawda (Infantry/1604)
 Yadana Htan Zin Daw (Palanquin Bearers/1600)
 Yan Ma Day Wa (Infantry/1610)
 Yaung Kut Sa (Infantry/29 March 1636)
 Yaza Yawda (Infantry/29 March 1636)
 Ye Baw (Horse/9 December 1507)
 Ye Baw (Horse/1534)
 Yin Dike Za Gaung (Horse/1606)

Yu Daw (Horse/20 October 1326)
Waw (Infantry/1600)
Waw Bala (Infantry/29 March 1636)
Waw Gyi Hmu Nay Myo Bhun Kyaw (Infantry/1610)

This Order was proclaimed on 2 June 1679.

(2 June 1679)

Order:(1) Organize groups of fighting men or night watchmen with the
descendants of the once ruling houses of the following towns.

Madama
Tariyangadipa
Tavoy
Thayaykhittaya
Toungoo

(2) Keep the history of some administrative departments and some
fighting forces in the Royal Archives.

This Order was proclaimed on (2 June) 1679.

The records available for keeping are :

On 4 July 1313 the forces organized were

Feringi Guns
Nauk Taw Bah Guns
Pinya Guns
Shwe Daing (Shields round and embossed)
Shwe Hlan (Lancers)
Shwe Hlwah (Shields oblong and convexed)
Shwe Kah(Shields of any kind)
Shwe Lay (Archers)
Shwe Myo Daw Guns

All members of the family of these fighting men are to be classified
as to adult male or female, child male or female, deserter, disabled,
old, sick, monk, novice, lay man at a monastery, etc.

On 12 June 1322 the forces organized were

Hket Lon Horse
Hla Dwe Horse
Hmin Shi Horse
Kadu Horse
Kan Bauk Horse
Kyaung Thin Horse
Let Ywe Gyi Horse
Let Ywe Nge Horse

Myauk Hpet Horse
Myin The Gyi Horse
Myin Zaing Horse
Pe Tha Gyi Horse
Pinya Horse
Pyinzi Horse
Sa Tay Horse
Saw Poot O Horse
Tabayin Horse
Ta Gine Tha Horse
Taloke Horse
Tannessarim Horse
Taung Kaw Horse
Tet Pyoot Horse
Thayet In Horse
Twin Thin Horse
Wa Bah Horse
Yon Tha Horse
Yu Daw Mu Horse

On 17 November 1322, the forces organized were

In Daing Tha Horse
Kyauk Sauk Horse
Kyauk Saung Horse
Kyun Daw Haung (Old Timers) Horse
Lambu Horse
Lekya (Right) Horse
Letwe (Left) Horse
Lin Zin (Vienchang) Horse
Lon Pauk Horse
Myo Taung Archers
Nauk (West) Horse
Nyaung Yan Horse
O Gaung Horse
Pagan Horse
Pakhan Horse
Pindaya Horse
Pinya Horse
Shay (East) Horse
Shwe Kah (Shields of any kind)
Shwe Lhwah (Shields oblong and convexed)
Tavoy Horse
Thin Daung Horse
Thin Gyi (Big Group) Horse
Toungoo Archers
Yakkha Kan Daw Horse
Zin Me (Chiengmai) Horse

Forces organized in the time of King Min Byauk(1327-33) and reorganized
on 30 September 1378 were

Atwin Shwe Hmu Infantry
 Baya Thaya Infantry
 Day Wa Thu Ya Infantry
 Ga Bine Za Infantry
 Hmu Tha Mat Tha Gyi Group
 Hmu Tha Mat Tha (Nge) Group
 Kaw Taw Nanda Mate Infantry
 Kyaw Hpet Yan Sin Infantry
 Kyun Daw Za Infantry
 Kywe Det Sa Infantry
 Let Me Za Infantry

List of Sakians at Tagaung being descendents of

Thado Dagun Ya
 Thado Galon Ya
 Thado Hlay Ya
 Thado Hsin Dain
 Thado Hsin Lauk Sa
 Thado Min Hpya
 Thado Naga Naing
 Thado Naga Ya
 Thado Paung Shay
 Thado Shwe Ya
 Thado Taing Ya
 Thado Thalun Ya
 Thado Ya Haw Lah
 Thado Yahta Ya
 Thado Ya Nge

Thado Kyauk Shay

Ma Hkauk Sa Infantry
 Ma Shauk Sa Infantry
 Mintha Thiha Ye Gyaw Group
 Myine Ywa Za Infantry
 Nat Set Yan Aung Hmu Infantry
 Pauk Taw Za Infantry
 Sa Tha Za Infantry
 Sa Yay Sa Chi (Clerical) Group
 Shay Daw Byay (Heralds) Group
 Tan Kye Za Infantry
 Ta Nan Tha Horse
 Tannessarem Horse
 Tan Tet Sa Infantry
 Taung Ywa Za Infantry
 Tha Gye Za Infantry
 Tha Ye Lu Lin Hmu Infantry
 Thaw Ka Doe Infantry
 Thaw Ka Doe Infantry
 Thiri Kyaw Htin Group
 Thu Nge Daw Hmu Infantry
 Toungoo Lubyo (Bachelors) Group
 Tu Yin Way Ya Infantry
 Way Lu Tha Ya Infantry
 Zayya Kyaw Thu Infantry
 Zayya Nan Thu Nat Horse

On (30 September 1378) the list of 101 ethnic groups was also taken.

(Burmese Group)

Danu

Dawe

Pyu

Myanma Gyi

Taung Lah

Taung Thu

Thet

(Mon Group)

Mon Nya

Mon Sa

Mon Ti

(Shan Group)

Chin

Gon

In Gye

Kachin

Kadu

Karen

Kaset

Kathe

La Hin

La Wike

Lin Zin

Lu

Myak

Myak Hna Me

Nabe

Nabet

Palaung

Pale

Shan

Seint

Tayet

Tayin

Tayoke

Thaukkade

Thet Yan

Yodaya

Yoon

(Indian Group)

Ain Part

Atha

Bodhi

Bya Bah

Gandha

Hari

Kah Myo

Kale

Kan Kho

Ka Nyah

Kan Yan
Kha Yaw
Khaw Mah
Khaw Zah
Kyan Dan
Kyeē
La Bu
Lain Gah
La Myin
Law Yah
Lin
Lin Lay
Lin Yaung
Mah Lain
Make Hsa
Malla Kah
Man
Ma Za Gi
Ok Tha Hah
Om
Pake Sake
Pan Thay
Pate Thwe
Pattikhaya
Pattu Nah
Pin Kah
Pin Kah
Pin Wah
Ponna
Pyaw
Pyin Nya
Shein Tu
Tapathi
The Yaw
Thet Myet
Thi Ho
Thin Dwe
Thok Tan
Thu Hlaung
Thu Hli
U Byi
Yakhine
Yan
Yaw Gah
Yay Mi Thwak
Yay Shwa
Zaw Gyi
Za Hope
Za Wah
Zaw Yah
Zayah
Zay Toke
Zin Gyan

After 25 November 1400, King Min Gaung I (1400-1423) determined the
Taiks of

Anauk Hpet
Ashay Bet (also known as Kyaw Zin Taik)
Hsin Kyi
Mahadan
Myauk Hpet
Taung Bet
Twin Thin

A department or a workshop would also be called by the name of Taik
and such Taiks organized then were

Charcoal (Mee Thway)
Chili (Nga Yoke)
Cushions (Ohn Bauk)
Ivory (Hsin Zwe)
Provisions (Nan Kan Gyway)
Public Works (Ah Thone)
Three Thousand Boat Men (Hlaw Gah Thon Daung)
Three Thousand Servants (Kyun Daw Thon Daung)
Treasury (Kyay)
Wood Turners (Pan Boot)

From Kaung Sin and Kaung Ton in the upper Irrawaddy and from Kan Ni in
upper Chindwin down to Nyaung U and Yut Hsauk pagoda, each blacksmithy
shall pay 20 big nails and 20 big brackets of iron each year as tax. The
court fee, depending on the importance of the case, is a basket of rice
or a jar of beverage with one chicken (dead or alive). All fishries
within the area from Hket Thin in the up stream to Ale island (in the
Irrawaddy below Pagan) and Ba La Ba, shall pay each in a month a revenue
of 7 viss of copper. The revenue is to be paid to the Chief of Three
Thousand Boat Men. The name of the fisheries are

Ah Yeik Ma Htwet (North)
Hti Baung Gah
Koot Taing
Myit Ke
Nga Pan Gyi
Nga Pan Nge
Sa Khyine
Tagaung
We Gyi

We Ma
Yay Byu
Yin Pyi

On 3 January 1544, the groups called Letwe Ngasei (Left 50) and Letya Ngasei (Right 50) were organized and they were to put on their best dresses and flanked the Royal Palanquin in its front with red handled fans during the Royal Pageant.

In 1626, one hundred men of the Anauk Win Daw Ape Ko Yan (Night Duty Guards of the West Sector of Palace) were organized with men from Mo Shwe. For their homes and their cultivations, lands of Kyauk Myaung were given.

The Toungoo Thu Gaung Zu was organized in 1637 and it was given the duties of

Nay Yah Daw Hkin (Urshers)
Mye Nan Daw Mye (Earth Palace Attendants)
Tabyet Hle (Sweepers)
Thama Kyat (Leader of Physicians)
Thuna Kyi (Male Nurses)
Thwe Thauk (Armed Men)

The Night Duty at the Mye Nan Daw (Earth Palace) was also given in 1637 to

Hanthawaddy Bah Infantry
Kyu Daw Za Infantry
Madama Bah Infantry
Min Don Bah Infantry
Nyaung Yan Bah Infantry
Pinya Guns
Tada U Guns
Thayaykhittaya Bah Guns
Thu Nge Daw Guns
Win Gyin Bah Guns

Note : Some passages in this record are hard to understand. This summary might be useless. Some list, like the list of one hundred ethnic groups is of no practical use though similar lists are collected and discussed at length. (Myanma Min Okchokpon Sadan, II 1968 Reprint, § 188, pp.24-31

and Zah Tah Daw Bon Yazawin, 1960, pp.99-100).

17 June 1679

Order: Allow Letya Kyaw Htin to have brick stair ways and brick enclosure wall at his monastery.

This Order was given when the king visited the Bye Dike on 17 June 1679.

30 June 1679

Order: Charge no court fees when a leader of some of the groups of king's servants found a defected man from his group among the retainers of a noble or a high officer, and came to apply for a court order to get back his man.

This Order was given on 30 June 1679.

29 July 1679

Order:(1) Dismantle the houses built by the wife of Abhaya and Chief of Pyi Gyi Thabauk, because they had used more than the space allotted to their use.

(2) Leave the site of the Crown Prince Residence vacant.

This Order was passed on 29 July 1679.

2 August 1679

Order:(1) In case of a debtor slave, mention in the Register the loan for which he became a slave, because there are cases where a man is forced to become a slave for a trivial.

(2) In case of those who become slaves for the only reason that they could not get employment elsewhere, get them in the king's service.

This Order was passed on 2 August 1679.

15 August 1679

Order:(1) Chin Ywa Za, the Chief of Pyi Gyi Thabauk, is given the

the site of former barracks used by the Pyi Lon Gyaw Group.

(2) Report how this Order has been carried out.

This Order was passed on 15 August 1679. Zayya Thu proclaimed it at the Hluttaw first and Baya Gaza Thu, Officer of the West, came to the Myo Letya Htaung and proclaimed it again among the men under the Tha Bauk Hmu.

15 August 1679

Order: The Royal Order of 13 August 1671 says : From now on, when one of the parents (either male or female) is a member of either Htaung Group or Lak Ma Htaung Group or Tagah Group, all the children belong to that parent's group; amend this Order as (a) For children born of a union between a man of Htaung or Let Ma Htaung or Tagah Group with a woman of Thay Nat or Thwe Thauk or Shwe Pan Pan or Athi or Banda or Ah Yoot or Kyaung Kyun, boys go with father while girls stay with mother.
(b) In a union between a woman of Htaung or Let Ma Htaung or Tagah Group with a man of Thay Nat or Thwe Thauk or Shwe Pan Pan or Athi or Banda or Ah Yoot or Kyaung Kyun, all children stay with mother.

This Order was passed on 15 August 1679.

26 August 1679

Order: Officer in charge of (Dagon) Town should not stop people making copper bricks for the Dagon San Daw Shin pagoda.

This Order was proclaimed on 26 August 1679.

3 October 1679

Order: Stop young men playing on the flute dirty ditties on the city streets; let them play harp, horn and fiddle.

This Order was proclaimed by Zayya Thu on 3 October 1679.

14 October 1679

Order: Transfer Nga Toke Kyaw Nge of the East Inner Htaung Group to the Shay Daw Byay Group where he should play the drums.

This Order was proclaimed by Zaya Thu on 14 October 1679.

27 October 1679

Order:(1) Use this Order in connection with the Royal Orders of the three previous reigns on children of intergroup marriages and debtor slaves.

(2) A member of a group means anyone male or female belonging to the family of a man of such groups like

A Hmyauk (Artillery)
Daing (Shield round and embossed)
Kaung Han (Keng Heng)
Kyine (Caduceus, Herald's Staff)
Myet Pah Thi (Gold Foil Maker)
Nay Yah Cha (Usher)
Pyaw (Drummer)
Pyin Nya Thei (Artisan)
Sa Hmyaung (an officer's man whose duty was to preserve peace)
Shay Daw Byay (Forerunner)
Tha Ye (Brave)
Tu Yin (?Gate Keeper)
Waw (Palanquin)
Win (Palace Guard)
Yon Hsau (Constable)

(3) Do not include Myin(Horse) and Thay Nat (Gun) in these groups.

(4) Check the amount for which a man had been turned into a slave; if the amount is trivial, let him go free.

(5) Parents of a debtor slave shall pay only a reasonable price to redeem their children from slavery.

This Order was proclaimed by Zaya Thu on 27 October 1679.

(27 October 1679)

Order:(1) If the two brothers Nga Toke and Nge Khine cannot prove that they are the sons of a man called Nge San Gyi of the La Maing Group and a slave woman called Phone Daw Nge, they shall remain slaves.

(2) On the contrary, if it is proved that Na San Gyi of the La

Maing Group was their father, the two brothers must join the
La Maing Group.

This Order was proclaimed on (27 October 1679).

Note : It was found that although a 'slave wife' is allowed, usually
the man never made public that a certain slave was his wife; that was
why the two brothers were unable to prove that their father was a free
man. Fourteen years later they brought up the case again to the notice
of the king. Again they were unable to establish the fact that their
mother was taken as wife by Nga San Gyi. They remained slaves. See
ROB 13 June 1693.

30 October 1679

Order:(1) Ordinarily an officer of Day Wa Thiha's rank could not have
the permission to have a monastery built with

- a/ an arch above the Buddha's throne,
- b/ a full exterior decoration of wood carvings going all
around the monastery.
- c/ three brick stairways and
- d/ a brick enclosure wall.

- (2) Allow Day Wa Thiha to build his monastery with the above
mentioned decorations because he wants to build it for
Shin Mahamahinda who is the preceptor of Queen Grandmother.

This Order was proclaimed on 30 October 1679.

16 January 1680

Order:(1) Allow the Lady of Raja Kyaw Thu to build a monastery with
an arch above the Buddha's throne, full interior decoration
of wood carvings, three brick stairways and a brick enclosure
wall because she was the king's nanny.

- (2) Do not allow a veranda all around the building as an "elephant
approach" and full exterior decoration of wood carvings

because these things are reserved for the king.

This Order was proclaimed on 16 January 1680.

16 January 1680

Order:(1) Repair the Ordination Hall and the rest house of Min Gaung
which were destroyed by a thunderbolt.

(2) Build nothing at the site mentioned in the Order of (29 July
1679).

This Order was proclaimed on 16 January 1680.

1 March 1680

Order:(1) Stop the Yawnghwe Saopha (who is on a visit at the capital
city) from using a gilt Khamauk (bamboo hat) in a 'sun ray'
cloth .

(2) Only the senior princes should use gilt Khamauks in 'sun ray'
cases.

This Order was given on 1 March 1680.

16 March 1680

Order:(1) Collect rice (or Paddy) from over 200 villages in the Hsin
Chay Taik where the lands are irrigated by water from the
reservoirs like Aung Binlei Kan, Mya Gan and Na Daung Gya
Hse, in the same way as mentioned in the record of 1538
found in the Royal Archives.

(2) Make no collection from the lands of

Banda
Daing
Daung Yway
Kah
La Maing
Mya Zigon pagoda
Net Me Mi Hla
Sittuyin Htaung Hmu
Thitsaya pagoda
Three Thousand Boat Men

Thu Ye and
Win,

which are in that Taik.

- (3) Nga Kyaw Tun shall take charge of the administration of that area as he is the true descendant of chiefs there.
- (4) Nga Kya Tun shall make a record of families in the area and he shall also collect the revenue of the said area and send to the Royal Treasury the usual dues.

This Order was proclaimed by Taman Thazi at the Hluttaw on 16 March 1680.

(16 March) 1680

Order:(1) Send anything that is of good or special quality produced by farms, gardens, etc. in all the seasons of the year; this includes Ah Khoon (collections) on

Baw (pure silver)
Ngwe (silver)
Pan (flower)
Poh (silk)
Shwe (gold)
Thit Thee (fruit)
Yaw (Fabric from Yaw area)
Yo (fruit preserve).

(2) Ah Khoon Wun (Officer Collecting Tax) appointed at

Ah Kyay Koe Ywa (Nine Villages in lower ?Yaw stream)
Ah Nyah Koe Ywa (Nine Villages in upper ?Yaw stream)
Madama (Martaban)
Myit Nyah (upper Irrawaddy)
Shan
Taywin Daing
Toungoo;

these officers shall deal largely with the exaction of silver.

(3) Kyi Wun (Officer in charge of the Royal Granaries) shall deal with the exaction of

Pwe Nyet (Dammar) and
Thit Say (Tree Gum)

and also with gold and silver exactions where there are no
special collectors of these precious metals are appointed.

- (4) Tolerate no transgression in the jurisdiction of Kyi Wun
by Ah Khoon Wun and vice versa.

This Order was passed on (16 March) 1680.

18 January 1681

Order:(1)Myo Ywa Thagyi Pyi Soe (Officer in charge of a town or village)
shall have his official residence in a suitable garden complete
with a stable for horses and a shed for an elephant and if
necessary either a stable or a shed or both should be built
new with funds raised locally; an Order to this effect was
once passed (17 September 1677).

- (2) There is a possibility that funds raised for the purpose of
building new a stable or shed could have been misappropriated;
check it.

- (3) At the time when a new officer takes charge of a town or
village, he is entitled to exact a fee called Myo Tet or Ywa
Tet (taking over the charge of the town or village) and he
should exact 3 viss of copper from an Athi family, 1.5
viss from an Ah Lah and 0.75 viss from a Kapah.

This Order was proclaimed on 18 January 1681 and Letya Yanda Mate gave

a copy of it to each officer in charge of a town or a village.

Note : See ROB 7 September 1689

5 October 1681

Order:(1) Any member of the family of a service man belonging to

Ah Hmyauk (Artillery)
Daing (Shield round and embossed)
Kaung Han (Keng Heng)

Kyine (Caduceus, Herald's Staff)
 Lu Byo Daw (Bachelor, Young Companion)
 Myin (Horse)
 Nay Yah Cha (Usher)
 Pyaw (Drummer)
 Sa Hmyaung (Officer's attendant to preserve silence)
 Shay Daw Byay (Forerunner)
 Tha Ye (Brave)
 Thay Nat (Gun)
 Thwe Thauk (Infantry)
 Tu Yin (?Gate Keeper)
 Waw (Palanquin)
 Win (Palace Guard)
 Yon Hsau (Constable)

should not become a debtor slave; made some arrangements
 so that money lenders could get back their money later.

- (2) A child of the union between a servant of the Religion
 with any slave or free person shall become a servant of
 the Religion without exception.
- (3) Clerks of the various offices in control of the palace
 servants should make a close watch on the palace servants
 so that none of them get involved with the servants of the
 Religion.

This Order was proclaimed at the Hluttaw on 5 October 1681. Clerks of
 the various offices of ministers and assistant ministers have to copy
 it for their own offices.

Note : See also ROB's 14 June 1666 and 20 March 1682.

5 October 1681

Order:(1) The Royal Orders of earlier periods are ambiguous; ignore them.

- (2) Collect only the Royal Orders of the recent four reigns of

King Thalun 1633-48
 King Pintale 1648-61
 King Pyi 1661-72 and
 King Narawara 1672-3

and refer to them in all the affairs of state.

This Order was proclaimed on 5 October 1681 and all offices in the administration were notified of its issue.

22 June 1683

It was during the time of King Sithu of Pagan in AD 1113 that the Palace Guards on all four sectors of the palace were organized with one chief for each sector.

Order:(1) Organize the Guards of

Ah Nauk Hpet Thit Tut Chay Yin Saunt
Ah Yay Ma Sit Kah
Ah Yinn Kaung Kah
Ba Nwe Daing
Ga Du Bauk Lay
Hsin Tet Moe Du Daing
In Daing Tha Lay
Kale Daing
Kaung Gin Laung Mi Daing
Kaung Hpet Kyaw Kah
Kyaw Hpet Yan Win Kah
Let Kaung Lay
Let Thit Daing
Let Ye Kyaw Kah
Lin Zin Ga Doke Myet Kwet Tagah
Marabin Hlay Thin
Marabin Hpwah Bet Yan Naing Daing
Marabin Pyi Lon Yu Hlawgah Kah
Marabin Yan Aung Kah
Mawady Tagah Shay Bet Tha Ye Mi Hla Daing
Mawady Tagah Ah Nauk Hpet Ma Taung Da Tagah Moe Gaung Daing
Myay Nan Daw Shay Ye Gaung Kah
Myay Ta Lay
Myo Taung Lay
Nat Set Yan Naing Kah
Nat Shin Daing
Nauk Hpet Hlaing Dak Hlay Tagah
Pan Thone Chway Kah
Pyat That Taw Shwe Dah Kah
Pwe Lon Kyaw Daing
Pyi In Ma Hlay Thin
Pyi Lone Ta Moot Kah
Pyin Thit Tut Win Yan Ape
Saing Gaung Daing
Shan Thu Nge Thay Nat Win Yone Zay
Shay Bet Hlaing Dak Hlay Tagah
Shin Ba Dauk Za Daing
Shwe Bu Chway Kah

Shwe Daung Kyun Thee Ah Hno Hsau Kah
Tha Bauk Htin Kah
Thin Baung Daing
Thu Ye Kyaw Hlay Thin
Toungoo Shwe Daing
Twin Kah
Yan Hkwin Kah
Yan Naing Kah
Yan Seit Hkwei Daing
Yauk Hsauk Daing
Ye Gaung Lay
Ye Pu Daing
Zin Mai Hlay Thin

(2) Put these guards under the charge of four chiefs

Thiri Zayya Thura	guarding the south sector
Thiri Baya Thura	guarding the north sector
Letya Zayya Thura	guarding the east sector and
Letya Yaza Thin Gyan	guarding the west sector.

This Order was proclaimed by Herald Zee Bani Ywa Za at the Hluttaw
on 22 June 1683.

12 December 1686

Order:(1) Clerks shall have to answer for not doing precisely as
instructed in taking the family registers specially in
matters of deciding which child is free and which is slave
among children of intergroup marriages.

(2) In determining free or slave, apply old orders for children
born before 1666 and new orders for those born in 1666 and
after.

This Order was proclaimed on 12 December 1686.

7 September 1689

Order:(1) Officer in charge of a town or a village is expected to live
in a residence with a stable for horses and a shed for a n
elephant and he is expected to keep them in good condition.

(2) Whenever these buildings need repairs, he is allowed to raise
funds locally.

- (3) At the time when he is installed in his new office, he could exact 3 viss of copper from a home of an Athi, 1.50 viss from that of an Alah, 0.75 viss from a home of a man belonging either to Myin (Horse) or Thay Nat (Gun) group and 0.375 viss from a home of a man of Daing (Shield round and embossed) or Tha Ye (Brave) group.

This Order was proclaimed on 7 September 1689.

Note : A similar ROB was passed on 18 January 1681.

24 September 1689

Order: Burn the officer and his family alive if the officer is found to have had misappropriated public funds.

This Order was proclaimed on 24 September 1689.

10 December 1689

Order:(1) In a law suit, when one party wants to stop the proceedings, the judge should not close the case without the consent of the other party concerned.

- (2) A judge should not give a written judgement until both parties agree to his decision.

This Order was proclaimed on 10 December 1689.

14 February 1690

Order:(1) Guards at the Gates of Kyaw Bon and Winn Ma Nah of the City were found to be working not strictly in accordance with the regulations of the gate closing time, but they were pardoned as it was their first offence.

- .(2) From 6.00 p.m. to 9.00 a.m., people shall not either enter or leave from these city gates unless they have some official duty and no one (not even the Crown Prince) could not use

these gates without a written permission from the Officer in charge of the City during the colsing hours.

- (3) Members of the family of a gate keeper are exempted from this regulation.

This Order was passed on 14 February 1690.

10 August 1690

Nga Pyi Nge of the Lak Thit Group owed 140 ticals of silver to the Chief of Let Ma Ywan Daing and he became a debtor slave; now he wants to redeem himself and the question is whether he should pay what he owed or the market price of a male slave.

Order: Pay the price of a male slave.

This Order was passed on 10 August 1690.

(10 August) 1690

Order:(1) The standard width of streets and lanes in the city should be strictly maintained.

- (2) The Officer in Charge of the City is held responsible to keep the street and lane of the city from any encroachment.

- (3) Any encroachment should be promptly corrected.

This Order was passed on (10 August) 1690.

12 April 1691

Order:(1) An interpreter is allowed in a court when one party to a law suit is a non-Burmese (like an Indian, a Karen, a Mon, a Yin, or a Yoon).

- (2) When either a plaintiff or a defendant in a law suit could not appear at the court because of an illness, either his son or his grandson or his brother or his sister or his nephew could represent him but a government servant shall

never represent him.

- (3) In a case of murder, the culprit shall pay the compensation as the price of the dead man but where there are many culprits, each one of them shall pay the same amount of compensation.

This Order was proclaimed on 12 April 1691.

Note : See ROB 21 June 1691.

27 April 1691

Order:(1) The servants of the king are divided into high, middle and low. With bribes, however, some succeeded in getting themselves transferred to a higher class. Check the servants of the king by the 1685 register and correct the discrepancies.

- (2) Update the register of the fighting forces of

Anauk Ah Hmu Ah Kyee Zu
Aung Tun (Infantry)
Banya Kyan Daw (Chiengmai Infantry)
Banya Nanda Thu Zu
Banya Pa Yan (Infantry)
Banya Yanda Thu Win Letya (Horse)
Banya Yanda Thu Win Letwe (Horse)
Chiengmai (Horse)
Dhamma Thiri (Infantry)
E Bya Paik (Infantry)
E Kan Kaung (Infantry)
E U Yan (Infantry)
Han Byin Bo (Shield round and embossed)
Hket Lone Hmu (Horse, Infantry)
Hsin Paik Myo Dwin (Infantry)
Hsu Yu (Infantry)
In Ma Za Ye Hlay Zi (Infantry)
In Yi Tu Tuyin (Horse, Infantry)
Kala Byo Zu
Kan Paing Za (Infantry)
Keng Hsi Tha Gaung Zu
Khanti (Horse)
Kun Ohn Za (Infantry)
Kun Tha Main (Infantry)
Kya O Za (Infantry)
Kyay Za Thin Hmu Zu
Kyun Pyat Za (Infantry)
Kywe Na Bah Za (Infantry)

Lei O Za (Infantry)
 Letwe (Horse)
 Letwe Kyaw Thu (Infantry)
 Letwe Shan (Horse)
 Letwe Shan (Horse)
 Letwe Tha Zu
 Letya Nanda Mate Win (Horse)
 Letya (Horse)
 Letya (Horse)
 Letya Shan (Horse)
 Letya Shan (Horse)
 Letya Tha Zu
 Mani Dhamma (Infantry)
 Mani Dhamma (Infantry)
 Min Hla Ni Pon Za (Infantry)
 Min Hla Shwe Daung (Infantry)
 Min Kan Za (Infantry)
 Mintaya (Horse)
 Min Ye (Horse)
 Myat Pin (Infantry)
 Myaung Tagah Za (Horse, Infantry)
 Myay Nai Za (Infantry)
 Myit Hson Za (Infantry)
 Nanda Mate (Infantry)
 Nanda Sithu (Infantry)
 Nanda Thiri (Infantry)
 Nan Dwin (Horse)
 Nan U (Horse)
 Nan Shin (Horse)
 Nauk (Horse)
 Naung Thet (Infantry)
 Nay Myo Nawyahta (Infantry)
 Nay Myo Hpone Kyaw (Infantry)
 Nay Yah Cha (Usher)
 Nga Hpone Khine (Infantry)
 Nga Hpone Than (Infantry)
 Nga Hpo Sa (Infantry)
 Nga Hpyo Tin (Infantry)
 Nga Htwe (Infantry)
 Nga Maung (Infantry)
 Nga Mya San (Infantry)
 Nga Mway Maung (Infantry)
 Nga Pu (Horse, Infantry)
 Nga Shwe Baw (Infantry)
 Nga Shwe Kan (Infantry)
 Nga Shwe Kei (Infantry)
 Nga Shwe Myat (Horse, Infantry)
 Nga Swe (Shan Infantry)
 Nga Ye Aung (Horse, Infantry)
 Ok Shit Pya Zu (Infantry)
 Ok Tha Yaw (Infantry)
 Paung Laung Za (Infantry)
 Pegu Naing Myo Hmu (Infantry)

Pike Thin Yan (Infantry)
 Pike Thin Yan Haung (Infantry)
 Pinle (Horse)
 Pinya (Horse)
 Sakka Baya (Infantry)
 Sakka Daywa (Infantry)
 Sanda Ya Thi (Horse, Infantry)
 Saw Sit (Infantry)
 Sein Nhyet Sa (Infantry)
 Shan Thu Nge Zu
 Shay (Horse)
 Shwe Gon Daing Za (Infantry)
 Shwe Pan Ban Zu
 Shwe Pyi (Horse)
 Sokkatay (Infantry)
 Taw Ya Thauk Sa (Infantry)
 Tha Bauk Taw Hmu (Infantry)
 Tha Man Za (Infantry)
 Thayaykhittaya (Horse)
 Thi Done Za (Infantry)
 Thiha Yawda (Infantry)
 Thi Mah (Infantry)
 Thin Daung (Horse)
 Thiri Manu Yut (Infantry)
 Thiri Pike Dathi (Infantry)
 Thi Ya Za (Infantry)
 Tuyin Ga Thu (Infantry)
 Tuyin Thein Ga (Infantry)
 Tuyin Thein Zi (Horse, Infantry)
 Tuyin Thiha (Infantry)
 U Dain Tha Mann (Infantry)
 U Dain Zayya (Infantry)
 Viencheng (Horse)
 Wa Yin Doke (Horse)
 Way Lu Tha Mann (Infantry)
 Way Lu Tha Mann (Horse, Infantry)
 Way Lu Thon Daya (Infantry)
 Win (Shan Horse)
 Yakhine Tha Gaung Zu
 Yan Aung Hmu (Infantry)
 Yan Ma Daywa (Infantry)
 Yan Ma Thu (Infantry)
 Yan Ma Thu (Infantry)
 Ya Za Kan Ma (Infantry)
 Ya Za Thein Ga (Infantry)
 Ya Za Thein Ga (Yway Lu Lin Mogyo Dah Tha MahKyat, Infantry)
 Ye Baw (Horse)
 Ye Kan Ma (Infantry)
 Ye Pyin (Horse, Infantry)
 Ye San Hmu (Horse, Infantry)
 Ye San Hmu (Horse, Infantry)

Yin Ma Kan Za (infantry)
 Zayya Baya (Infantry)
 Zayya Kyaw Htin (Infantry)
 Zayya Kyaw Htin Win (Horse)
 Zayya Kyaw Thu (Infantry)
 Zayya Nanthu Shan Nat Su
 Zayya Nanthu Shan Nat (Horse)
 Zayya Thin Gyan (Infantry)
 Zayya Thin Gyan (Infantry)
 Zayya Yanda (Infantry)
 Zi Ban Za (Infantry)

- (3) The children of intergroup marriages shall be divided as usual by the custom of 'boys go with father while girls stay with mother'.
- (4) For the children of intergroup marriages between the above mentioned groups with the groups given below, the division shall follow another principle. Do not disturb the divisions made prior to 1685. Let them stand. But from 1685 onward, all children shall belong without exception to the groups given below if anyone of their parents is of the said groups.

Anauk Yon Myei Lulin Zu
 Atin Daw Kaing
 Bay Din Zu
 Baya Yanda Thu Lulin Zu
 Daywa Kan Ma (Infantry)
 Hlut Se Lulin
 Hsay Tha Ma
 Hti Byu Daw Phwint
 Letya Yanda Mate (Infantry)
 Mandan Yoot
 Ma Ta Lo (Infantry)
 Min Hsaung Gaing
 Myauk Hpet (Horse)
 Myay Nan Daw Myei Ah Say Gan Ye Hlay Sit Koot
 Nan Myo Nawyahta (Infantry)
 Satu Yingathu (Infantry)
 Sah Pyan
 Talaing Sa Yay Zu
 Taung Bet (Horse)
 Thay Nat Lulin (Gun)
 Tuyin Kyaw Thu (Infantry)
 Yaza Gon Na (Infantry)

Yaza Ta Mann (Infantry)
Yaza Thein Ga (Infantry)
Ye Ka Daw Tin Lulin Haung
Zayya Nanthu (Infantry)
Zayya Thein Gyan (Infantry)

- (5) For dividing the children of the intergroup marriage between the groups mentioned above in Item 4, the old custom of 'boys go with father while girls stay with mother' prevails.
- (6) The general principle in the division of children in an intergroup marriage now adopted should be
- a/ where the parents are of the same class (of servants) the old custom of 'boys go with father while girls stay with mother' prevails; but
 - b/ where one of the parents belongs to a lower class, all children without exception stay with that parent of the lower class; though
 - c/ divisions made before (1685) remain undisturbed; and
 - d/ in a marriage of slave and free person, where the father is free, two third of the children go free and where the mother is free, all daughters go free and all sons shall become slaves.

This Order was proclaimed on 27 April 1691.

Note : This order is not an ordinary order; it is called an Ah Main Daw Dan Gyi (Order of Great Importance) and it is used as a manual.

13 May 1691

Order:(1) The Officer in charge of the Capital City shall have jurisdiction over the area extending to Myo Thit in the east to Pinya, Ta Bet Hswe, Ta Ywin Chay, Tet Thay and Wun Pa Tay in the south

to Gaung Gwe Gadə Hseik and Htauk Yit in the west, and to the Kaung Hmu Daw Gyi pagoda, Sa Yay and Hko Daung in the north.

- (2) Places outside the above mentioned area falls under the jurisdiction of the Athi Wun (Officer in charge of the Common Folks who live in the rural).

This Order was proclaimed on 13 May 1691.

Note : Later kings like Badon and Mindon declared the 'city area' known by the name of Shwe Gyo Thut Nei Myay, at the time when a new capital city was built.

21 June 1691

Order:(1) A noble who holds a town as his fief shall try cases of theft and hand over the guilty person after the trial to the officer in charge of the town for punishment.

- (2) As the city area has been defined, so shall the town areas defined.

- (3) In the case of a murder where a man was killed by more than one man, compensation for the dead shall be collected from every one involved in the murder.

- (4) Only ministers shall try cases of conspiracy.

This Order was proclaimed on 21 June 1691.

Note : See also ROB 12 April 1691.

9 April 1692

Order:(1) As Yan Tut Pa Kywe had done on 17 May 1637 and Manaw Thiha Letya Tuyin on 6 February 1649, Nanda Pyit Si, Setkya Daing Hmu and Ain Shay Htaung Hmu shall start measuring the extent of land in an administrative unit under each village or town or provincial chief.

- (2) Take one centre point in each place and get the measurement toward the limit on each cardinal point of the compass.
- (3) For lengths which are not so extensive, use ta (10.5 ft / 3.2004 metres) or ton (1.5 ft / 0.4572 metre) or lak sac (0.5 in / 12,7 mm).

This Order was proclaimed by the Chief of Heraldry on 9 April 1692.

Note : Most probably the record of boundary demarcations for places given below had been used in this survey.

Ava
Aw Hke Bauk
Ba Daung
Badon
Bagyi
Bassein / Patheingyi
Baung Lin
Bon Gyaw Tu Loot monastery
Bon Tha Tu Loot monastery
Chiangmai / Zinme
Choon Daung
Dala
Hanlin
Hanthawaddy / Pegu
Hinthawaddy / Pegu
Hmawbi
Hput Lei Hsawngsü / Thawng Thut
Htilin
Hti Paung Ga
Htu Pa Yon pagoda
In Ngon Taik
Kale
Kama
Kani
Kathe
Khaw Than Di
Ko Khyaing / Lei Dwin
Ko Myo
Kon Baung
Kukhan Gyi
Kyabin
Kya Khat / Yaw
Kyaik Taw pagoda
Kyan Hnyat / Tagaung

Kyauk Ba Daung
Kyauk Myaung
Kyauk Myet
Kyauk Sauk Gyi
Kyauk Ye Hmaw
Kyauk Yit / Nabet
Kyine Koe Kyine
Laung Shay
Lei Dwin Ko Khayaing
Lei Gine
Mabe
Madama / Martaban
Madama Thone Zei Hna Myo
Madaya
Magwe
Ma Lun
Martaban / Madama
Ma Taung Da Gyi Taik
Meiktila
Min Pyone
Mong Nai
Mong Pawng
Mu So Bo
Myauk Gyi
Mya Wa Di Taik
Mye Dei / Aung Lan Myo
Myin Mu
Myo Phyt
Nabet / Kyauk Yit
Nat Mauk
Nga But Chaung Tei Daw Yah pagoda
Nga Kyaw
Nga Pyaw Daing Nga Soe
Nga Soe / Nga Pyaw Daing
Nga Thay Way Lu Wun monastery
Nga Tha Yauk
Nga Ya Nei
Nyaung Bin Hseik
Nyaung Dwin Ywa
Nyaung Ok
Nyaung Sa Yay
Nyaung U
Ok Mun Gyi Taik
Ok Shit Nge Taik
Padain
Pagan
Pa Hta Na Go
Pakhan Nge
Pan Daw Maha Zedi pagoda
Pathein / Bassein
Pauk Myine
Paung De

Pegu / Hanthawaddy
Pinle
Pinle (Ayut'ia)
Pinle (Sei Ta Khayaing)
Pin Myo
Pintale
Pon Pyan Ni Kuttu
Prome / Pyi
Pyi / Prome
Pyin Ta
Pyin Zi
Sa Daw Kan
Sagaing
Sagaing Yadana Muni monastery
Sagu
Sakkapa
Sale
Salin
Sa Tha Taik
Saw
Saw Ma Gyi Taik
Shan
Shwe Daung Gyi
Shwe Yin Daw
Shwe Zi Gon pagoda at Nyaung U
Singu
Si Tha
Si Toke Taya
Syriam / Ta Nyin
Tabayin
Tabayin Lhwei
Tada u Mingala Zedi pagoda bird sanctuary
Tagaung / Kyan Hnyat
Taing Da
Tain Nyin
Talei Zi
Taloke
Tanyin / Syriam
Taung Bet Taik
Taung Dwin Gyi
Taung Dwin Nge
Taung Goke
Taung Gwin
Taung Sit ... Taik
Tha Gyin Ywa
Tha Mann
Than Hmyaw Ton
Than Ywa
Thaung Thut / Hsawnghsü
Tharawaddy
Thayet
Thiha Daw pagoda

Thon Zei Hna Myo / Madama
Thu Pah Yon pagoda
Toungoo
Wet Ma Soot
Yadana Bi Hman monastery
Yadana Muni pagoda / Sagaing
Yamethin
Ya Naung
Yaw Kya Khat
Ye
Yenangyaung
Yin Daw
Ywa Taung Pon
Ywa Thit Gyi

10 May 1692

Order: Cut the lips and sever the hands of those dealers in wood
and bamboo who charge exorbitant prices.

This Order was proclaimed on 10 May 1692.

11 May 1692

Order:(1) Check the following groups to find out how many men are
absent in their proper place.

Hta Yan Gah Horse
In Khan Horse
In Yinn Horse
Kyauk Sauk Horse
Lan Bu Horse
Min Hla Ni Gone Horse
Myo Gyi Horse
Nga Sin Horse
Pinle Horse
Pyin Zi Horse
Sa Meik Shay Horse
Taloke Myo Bah Horse
Taung Bet Kon Taung Horse
Taung Boh Horse
Ta Zaung Horse

(2) Give them homeland at

Cha Meik Shay
Meiktila
Nyaung Yan
Yin Daw

(3) The following Thay Nat (Gun) groups organized by King Pyi

(1661-72) shall continue to live in their former homeland.

Atwin Wun Gyin Guns
Feringi Guns
Pinya Guns
Tada U Guns
Thu Nge Daw Guns

(4)According to the record of 19 April 1323, land given to the Thirty Kon Taung Horse covers the area with centre at Kon Taung in Meiktila and extending 2.8948 miles / 4.6578 km to the east, 7.4914 miles / 12.0537 km to the south, 3.3920 miles / 5.4578 km to the west and 2.9943 miles / 4.8178 km to the north. Pauk Myine Min Pa Lei, after having married the king's daughter, took charge of the Kon Taung Horse in 1342. Their land was checked on 30 March 1648 by Manaw Thiha Letya Tuyin and again on 9 May 1692 by Nanda Pyitzi, Ain Shay Htaung Hmu and Sakka Daing Hmu. Nanda Pyitzi reported that the land remained intact though the groups did not have their former strength in men. Trace the lost men in each group. Punish those who harbour the recalcitrants. One hundred lashes is the punishment.

(5) Reorganize the groups so that only the descendants of the original members of the group are in each particular group.

(6) Groups are of high, middle and low classes and neither a man of the low class could go up nor a high man come down. Tet Thet (Up or Down) is disallowed.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 11 May 1692.

13 May 1692

Order:(1) The Royal Order of 1666 still holds good in determining how

much an Athi (villager) or an Alah (one parent an outsider) should pay when a new officer appeared to take charge of the town or village administration and how much he should exact from each household in raising funds to have his official residence adequately repaired.

- (2) The Royal Order of 1676 still holds good in making Athi (commonfolks) solely responsible to supply cotton, charcoal, leather, flex, glue, etc.
- (3) The Royal Order of 1680 still holds good in making Kapah (strangers) and Alah (born of Athi-Kapah parents) pay for the cost of liquor and meals at an inauguration of a new officer at a town or a village.
- (4) Ask local administrators directly to supply cotton, charcoal, leather, flex, glue, etc. for palace consumption. Take care that only the really necessary amount of each item is asked.
- (5) Send a similar Order to Chiangmai.
- (6) Do something to stop the quarrell between the Sitke (Commander of a Contingent of Armed Men) and the Yay Wun (Customs Officer) at Syriam.

This Order was proclaimed on 13 July 1692.

Note : The ROBs 17 September 1677, 18 January 1681 and 7 September 1689 did mention the contributions required from the villagers at every installation of a new officer.

16 July 1692

Order:(1) A servant of the king should not be working elsewhere to repay a debt.

- (2) Ask an officer to work on his behalf to get a redemption.

(3) Pay only a small gift in token of gratitude to the officer who helps him.

This Order was proclaimed on 16 July 1692.

11 August 1692

Order: When a father who was a member of any fighting force died, military dress and weapons he left devolved on his son who succeeds him in his office. Put these things out of the property of the deceased to be divided among all heirs as prescribed in the Dhammathat (Code of Law).

This Order was proclaimed on 11 August 1692.

5 September 1692

Order: When a slave could prove that his master was cruel and therefore he wants to redeem himself from slavery, he should pay less than the usual price of a slave.

This Order was proclaimed when the king visited the Bye Daik on 5 September 1692.

5 October 1692

Order: (1) When a servant of the king died and in the absence of an heir, other servants in his group shall inherit his property.

(2) When this deceased servant with no heir left a slave, a minister shall take custody of that slave and assign him to a suitable work group in the service of the king.

(3) When this deceased servant with no heir left more than twenty viss of copper, half of it goes to the Royal Treasury and another half is for his fellow workers.

This Order was proclaimed on 5 October 1692.

Note : See ROBs 28 April 1728 and 8 June 1728.

5 October 1692

Order: (1) Distribute the property among the relatives when a person died without any heir.

(2) But when a wealthy person died without any heir, officers of the locality shall do nothing but report it to a minister.

(3) If an officer seized any portion of the property so left by a person who died without any heir, he shall repay ten times the value of the things he had taken and he and his family shall be severely punished.

(4) When a deceased person left a will, it shall be given a due consideration.

(5) When a judge has been requested to do the division of the property among the heirs, the fees should not be too much; it should be only a nominal charge.

This Order was proclaimed on 5 October 1692.

Note : See ROBs 28 April 1728 and 8 June 1728.

9 December 1692

Order: Of the four sons born of Mi Nyo Nge (free) and Nga Hpone Zah Nge (slave), the eldest is a monk and the consideration as to whether he is a slave or a free man is not called for. The second and fourth sons are free men. The third son becomes a slave but an appeal comes up for permission to allow this third son to redeem himself from slavery as he wants to enter the service of the king. The custom is that when a father is a slave, a son could not redeem himself free. On the other hand, if the master has no objection, it

would be well. Otherwise, the appeal is rejected.

This Order was proclaimed on 9 December 1692.

13 June 1693

Order: Although it has been claimed that Nga Toke and Nga Khine are the sons of Nga San Gyi of the Lamaing Group and Phone Daw Nge, a slave woman, no satisfactory proof is forthcoming that Nga San Gyi and Phone Daw Nge were man and wife. Therefore let Nga Toke and Nge Khine remain slaves.

This judgement was made by Min Satu Gamani and Min Nay Myo Kyaw Htin on 13 June 1693.

Note : See ROB (27 October 1679).

13 January 1694

Order: A slave could redeem himself free only when his master is willing to accept the money and let him go.

This Order was proclaimed by Zayya Taman on 13 January 1694.

8 July 1694

Order:(1) Refer to the Royal Orders (10 April 1679, 2 August 1679, 15 August 1679 and 27 October 1679) to determine to which group a child born of an intergroup marriage belong.

(2) Do not disturb the arrangements made before (1685) in the division of children of the intergroup marriages.

(3) When a man of Myin (Horse) group died, his place should be filled either with his young brother or his son. The choice would be in the order of merit.

This Order was proclaimed on 8 July 1694.

4 May 1697

Order:(1) Court fees are excessive. Reduce them.

(2) In a law suit, nothing should be said or done unless both parties are present.

(3) Allow no two pleaders to represent one single client.

(4) A judge should not try a case which is beyond his jurisdiction.

This Order was proclaimed on 4 May 1697.

2 September 1699

Order:(1) Let only the Akhun Wun (Revenue Officer) of Madama and Toungoo collect the revenue in those towns.

(2) Ngwe Khun Wun (Silver Revenue Officer) had been appointed for

Ah Kyay Ko Ywa
Ah Nya Ko Ywa
Madama
Myit Nya
Shan State
Shwe Nan Yoe
Toungoo and
Tuywin Daing.

They are to exact the dues in their respective places only.

This Order was proclaimed at the Hluttaw by Taman Thazi, Chief of Heralds, on 2 September 1699.

Note : See also ROBs 14 February 1715, 24 November 1716 and 24 October 1736.

17 November 1699

Order:(1) Nga Kyaw Tun shall take charge of the Hsin Kyi Taik and collect the revenue at the rate of ten baskets from one Pay of rice land.

(2) Religious lands of the Yadana pagoda and Thitsaya pagoda and lands given to the men of the fighting forces are exempted from this collection of revenue.

This Order was proclaimed by Nanda Thaman, Chief of Herald's, at the Hluttaw on 17 November 1699.

4 January 1715

Order: (1) Hla Myat San is originally a woman of the Palace Entertainment Group but as she is now the wife of His Majesty's uncle Nay Myo Sithu, the Lord of Meiktila, let her be known as Lady Nay Myo Sithu and let her enjoy the use of gold receptacles for betel, pickled tea, etc.

(2) Give her son Nga Okka the village of Kya Pan Nyo as a fief.

This Order was proclaimed by the Chief of Herald's on 4 January 1715.

19 January 1715

Order: Nga Kyaw Tun is also given charge of the Ah Yah Daw (king's land) in the Hsin Kyi Taik.

This Order was proclaimed at the Hluttaw by Taman Thazi on 19 January 1715.

14 February 1715

Order: Exaction of dues, taxes, revenue, etc. are within the jurisdiction of the officer called Akhun Wun. When there is an Akhun Wun as in Madama and Toungoo, any other officer shall not do the exactions.

This Order was proclaimed at the Hluttaw by Taman Thazi on 14 February 1715.

Note : See also ROBs 2 September 1699, 24 November 1716 and 24 October 1736.

15 February 1716

Order: (1) Send men from the Myin (Horse) groups to collect tax from places which were once occupied by men of the Myin (Horse)

groups.

- (2) In the dispute between the officers of Salin area and the Bon San Tuloot monastic establishment on the ownership of slaves, a trial by water ordeal is prescribed.

This Order was proclaimed by the Chief of Heralds on 15 February 1716.
20 February 1716

Order: Officers of Salin declined to do the water ordeal. It means defeat. Hand over all men, women and children under Nga Shwe Hti to the Chief of the Bon San Tuloot monastic establishment as the servants of the Religion.

This Order was proclaimed by the Chief of Heralds on 20 February 1716.
24 November 1 1716

The offices of Shwe Nan Yoe Ngwe Khun Wun (Gold Palace Line of Silver Revenue Officer), Madama Akhun Wun (Revenue Officer at Martaban) and Toungoo Akhun Wun (Revenue Officer at Toungoo) are not new. They have been in existence for quite a long time.

Order: Shwe Nan Yoe Ngwe Khun Wun, Madama Akhun Wun and Toungoo Akhun Wun shall conserve the old forms in carrying out their official duties.

This Order was proclaimed by Zayya Taman, the Herald, on 24 November 1716.

Note : At Toungoo there were Hei Zan Kyaw and Hei Kaman Pike as two Kayin Hmu (Officers of Karen Affairs) and in 1724 they made this statement :

Hei Zan Kyaw, Thursday born aged 66 years and Hei Kaman Pike, Saturday born aged 75 years, report.

The area of land under our control covers 1000 pe (2750 acres / 1113.75 hectares) and the revenue collected from this area and sent to the Royal Treasury at the capital city each year is

750 ticals of silver. Nga Shan Lon and Nga Shan Thi were usually sent to the city to pay in the money. There are 12 Karen Groups working on the silver extraction and there are 12 armed men as guards.

See also ROBs 2 September 1699, 14 February 1715 and 24 October 1736.

20 June 1718

One hundred Shan Yoon (men from Chiangmai) under Nga Mu Khan and his wife Saing Twe and Nga Bei Gyaw and his wife Zan Bon were made servants of the Religion at the Way Lu Wun monastery founded on 7 May 1657 and the great image of the Buddha made there on 14 June 1657. As time lapsed, these people went away. Consequently treasures at these places were looted. When tracked, they were found at the Bon Tha Tuloot monastic establishment.

Order: Restore Nga Mu Khan, his men and their descendants to their former service at the Way Lu Wun.

This Order was proclaimed by the Chief of Heralds on 20 June 1718.

Note : See ROBs 18 November 1657 and 9 April 1692.

14 May 1720

In the case of the Bon Tha Tuloot Management vs the Htu Pa Yon Management, it is found that the road from the river stage leading to the Bon Tha Tuloot monastery with an avenue of 7,000 palm trees and (7,000) banyan trees, was given to that monastery and 20 Yoons (Chiangmai) under the charge of E Mun Khun and living at Kokko village, were given as the servants of the Religion at that monastery from the time when it was founded on 12 February 1654. When the Htu Pa Yon pagoda was founded in 1444, it was given for its maintenance, land extending in the east to Than Lyak U, in the south to the Myit Nge river, in the west to the Mi Gyaung Tet stream, and in the north to the Zi Chan stream. Therefore the Vinayadhara Zinasetkapala decided that the

whole stretch of land as mentioned in the old records should belong to the pagoda while the road from the river to the monastery is the property of the monastery.

Order: The decision of the Vinayadhara Zinasetkapala is confirmed.

This Order was proclaimed by the Chief of Heralds on 14 May 1720.
Note : See ROBs 12 February 1654 and 1 January 1655.

20 October 1721

On the strength of an old record giving the boundary demarcations of the Ah Nya Thiha Daw pagoda, the Vinayadhara Tisananadharasambodhi Sayadaw redefined the land belonging to the Ah Nya Thiha Daw pagoda.

Order: The decision of the Vinayadhara Tisananadharasambodhi Sayadaw on the land of the Ah Nya Thiha Daw pagoda is confirmed.

This Order was proclaimed by the Chief of Heralds on 20 October 1721.

23 February 1722

In the case of Ketudhaja vs Saw Banya Kyan Daw, the Vinayadhara Zinasetkapala decided in favour of Ketudhaja because the land said to be the property of the Yadana Muni pagoda had a full documentary support whereas the claim by Saw Banya Kyan Daw (wife of Min Ye Kyaw Zwa) made on behalf of the trustees of the ordination hall founded by King Pintale (1648-61) that Ketudhaja had seized some of the land of the ordination hall, is not well documented.

Order: The decision of the Vinayadhara Zinasetkapala is confirmed.

This Order was proclaimed by the Chief of Heralds on 23 February 1722.

6 March 1725

Order: The King's uncle Nay Myo Sithu is given the insignias of his rank. Issue them from the Royal Stores.

This Order was proclaimed by the Chief of Heralds on 6 March 1725.

29 January 1726

In the case of the Chief of the Bon Tha Tuloot monastery vs the Supervisor of the Religious Land of the Yadana Myazigon, the Chief can produce strong documentary evidence that the village of Kokko belongs to the monastery.

Order: Give the village of Kokko and its environ to the Bon
Tha Tuloot monastic establishment.

This Order was proclaimed by the Chief of Heralds on 29 January 1726.

28 May 1727

Sayadaw of the Tada U Hmanzi Kyaung petitioned the king to strike off the names of 37 people who were his relatives from the Athi Register and enter their names in the Taing Register after having paid the fee of 15 ticals of gold.

Order: The request made by the Sayadaw of Hmanzi Kyaung cannot
be granted.

This Order was proclaimed by the Chief of Heralds on 28 May 1727.

Note : There are two other orders of the same purpose. See also
ROB 16 April 1743.

28 April 1728

Order: (1) Report to the Hluttaw when a wealthy man died without
any heir.

(2) Report to the Hluttaw when a man who owned some land died
leaving no heir and a division of the land was made
among his near relatives.

(3) When an officer divides the property of a deceased
person among his or her relatives, he should not treat

it as a very important thing so that he could exact a large fee on it. As a matter of fact there are some cases where a man pays at court more than what he gets as an inheritance. This should not happen again.

(4) Made summary trials on cases of adultery, assault, murder, slander and theft and punish the culprits.

(5) Messengers sent to summon the evidences to the court should be given fixed sums.

This Order was proclaimed on 28 April 1728.

Note : See also ROB 5 October 1692 and 8 June 1728.

8 June 1728

Order:(1) Menial labourers employed in the palace service are not allowed to be ordained as Buddhist monks.

(2) Children of intergroup marriages where the groups are of same class, should be divided by the principle of 'boys go with father while girls stay with mother'.

(3) Children of intergroup marriages where the groups are not of the same class, shall belong to the lower class.

(4) Children of intergroup marriages where one of the parents is a servant of the Religion, shall belong to the Religion from the time when the Royal Order on Division of Children in Intergroup Marriages was passed on 15 January 1666.

(5) Two third of the children of a slave father are free.

(6) Only the brother of a dead man in the Myin (Horse) group shall take the place of the deceased brother.

(7) The price of a slave is doubled when another man wants him

while the price is halved when it is proved that the master is cruel.

(8) A redemption of a slave is permissible only when the master agrees to accept the money and let him go free.

(9) Fees to summon evidences at court are fixed.

(10) Only one branch of a hereditary headman in a village is recognised to succeed the office of a headman.

(11) An officer when appointed to take charge of a village or town is permitted to raise funds to build a suitable residence.

This Order was proclaimed on 8 June 1728.

25 April 1729

Order:(1) Give Prince Pintale the insignias of the Crown Prince.

(2) Give Prince Pintale the towns of Dabayin, Singu and Taungdwingyi as his fiefs.

This Order was proclaimed at the Hluttaw by the Chief of Heralds on 25 April 1729.

10 May 1729

Order:(1) Made Prince Singu the Crown Prince.

(2) Fix the date of investiture on 10 May 1729.

(3) Start building the residence of the Crown Prince on 13 August 1729.

This Order was proclaimed on 10 May 1729.

Note : Hmannan (III 1967, p. 362) gives the day of investiture on 24 April 1727.

24 October 1736

Order:(1) Refer to the former Royal Orders on collecting revenue from

the workers exacting silver.

- (2) Stop immediately the transgressions made by the Ngwe Khun Wun in the areas under Madama Akhun Wun and Toungoo Akhun Wun.

This Order was proclaimed at the Hluttaw by Yaza Taman, the Chief of Heralds, on 24 October 1736.

Note : See ROBs 2 September 1699, 14 February 1715 and 24 November 1716.

16 April 1743

Sayadaw of Hkandaw petitioned the king to strike off the names of forty five members of his family from the Athi Register and enter their names in the Myin (Horse) Group Register.

Order: The request of the Sayadaw of Hkandaw is granted but the number of his relatives is found to be only thirty and therefore only these thirty are to become horse men.

This Order was proclaimed by the Chief of Heralds on 16 April 1743.

16 April 1743

Order:(1) Nga Yan Aung, Nga Pyi Zone, Nga Su Paung and Nga Hla Gyaw, who are the relatives of the first Sayadaw of the Tada U Hmanzi Kyaung are allowed to serve in the Letwe Win Daw Daing Lay Soe under Letwe Win Hmu Nanda Thuriya.

- (2) Take the list of men under each of the above mentioned four men.

This Order was proclaimed by the Chief of Heralds on 16 April 1743.

Note : See ROB 28 May 1729.

21 April 1743

Sayadaw of the Aung Myay Sanloot petitioned the king that (a) fifty

five of his relatives are now serving in the Min Ye Myin by royal permission but the Sayadaw of the Min Wun Lay Htap has objected to this transfer of service because he claimed that he could produce a document giving these men as servants of the Religion and that (b) such an impossible objection would be ignored.

Order: The request of the Sayadaw of the Aung Myay Sanloot is granted.

This Order was proclaimed by the Chief of Heralds on 21 April 1743.

21 May 1743

In the case of Mahanatha the Sayadaw of the Lay Htat Kyaung on the west of the Mahamuni vs the Chief of Kyauk Myak, the Sayadaw could produce a documentary evidence that 150 men under E Ta Me Gyaw who are now living at Kyauk Myak village are the servants of the Religion attached to his monastic establishment. The Vinayadhara Tisasanavara-sambodhi suggested a trial by water ordeal.

Order: The trial by water ordeal is approved.

This Order was proclaimed by the Chief of Heralds on 21 May 1743.

23 May 1743

In the case of Lay Htat vs Kyauk Myak, the trial by water ordeal was cancelled because the Chief of Kyauk Myak was reluctant to undergo the trial.

Order: One hundred and fifty men of Kyauk Myak are now taken as the servants of the Religion attached to the Lay Htat Kyaung.

This Order was proclaimed by the Chief of Heralds on 23 May 1743.

31 May 1743

The Sayadaw of Ain Shay Kyaung Sirimahamangaladhaja petitioned the

king that his relatives would be allowed to join the Myin (Horse) Group instead of the artisan groups to which they are now assigned.

Order: The request of the Sayadaw of the Ain Shay Kyaung
 Sirimahamangaladhaja is granted.

This Order was proclaimed by the Chief of Heralds on 31 May 1743.

Note : Copying ROBs before the Konbaung Dynasty was completed on
20 February 1788.